



IOHANNIS PRESTONI VIRI
CLARISSIMI S.S. THEOLOGICÆ
DOCTORIS. EFFIGIES.



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*William C. Whitcomb
New York
1864*

RICHES
OF
MERCY
TO MEN IN
MISERY.

OR
Certain Excellent Treatises concern-
ing the Dignity and Duty of
Gods Children.

By the late Reverend and Faithfull Minister of
JESUS CHRIST,

JOHN PRESTON:

Doctor of Divinity and Chaplin in Ordinary to his
Majesty, Master of *Emanuel Colledge* in *Cambridge*
and sometime Preacher of *Lincolns Inne*.

*Pfal. 34. 8. Taste and see how good the Lord is ; blessed
is the man that trusteth in him.*

LONDON,
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Rising Sun in *Pauls Church Yard*. 1658.



THE P R E F A C E.



Now Christian Reader,
that this Remainder of
Doctor *Prestons* works
was never (heretofore)
extant, being the last of His, that are
likely to see the light (taken by the
same pen that his other works were
and no way inferior to those already
published. Dr. *Sibbs* of eminent
memory (contemporary with
Dr. *Preston*, and one of those to
whom he committed the publishing
of what should be thought fit for
publick view) did in his life time

The Preface.

own these Treatises by affixing his *approbation* to them. And the Attestation of such Reverend authority forbids any doubt concerning the Author, or worth of the work, though this Treatise may inherit Orphans usage, being not so exactly polished, as it would have been, had the Author lived,

But the filings of Gold, and the dust of Diamonds must not be made waste of: such advantages have accrued to the souls of men by his other labors, that we could not think it any lesse then a wrong to the Church of Christ to conceal any thing that might make for its spiritual benefit.

Perhaps thou wilt ask why this Piece was so long suppressed? To which I answer; the age hath doted so

The Preface:

so much about *new* lights, that we perceived *Old* Truths to be neglected and laid aside; but after men had filled themselves with their own devices, and found their souls thriven no more then if they had fed upon ashes, the vicious humor came to be abated, and their appetite was reduced to a better state, by the great Physician, who testified his dearest respect to mens souls, by the price he paid for restoring of them.

The intent of these Sermons is to promote the work of grace in the heart and life of a true Believer: Not onely to enlarge the knowing faculty, but chiefly to improve the practical part, and distribute godliness through *the whole man*. The Rickets are not so epidemical
in

The Preface.

in the bodies of Children, as in the
soules of men and women whose
heads are swollen with notions,
while their feet are feeble in hea-
venly motion. The benefit of this
work will better appear by thy se-
rious perusal thereof, from which
I shall no longer detain thee. *Fare-
wel.*

Doct^r Sibbs his testimony of this Treatise.

This Treatise hath nothing offensive in it, but
contains arguments tending to edification,
and may be of singular use and comfort to
all true Believers.

R. Sibbs.

T H E



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DIVINE

John



DIVINE MERCY MAGNIFIED.

Ephes. 3. 16.

*That he would grant you according
to the riches of his glory, to be
strengthened with might by his Spi-
rit in the inward man, &c.*



These words are a part of the heavenly pra-
yer which the Apostle makes for the Saints
at *Ephesus*; we may gather three observati-
ons out of them.

First. That God is exceeding rich in
mercy.

Secondly. That his shewing mercy is his glory.

Thirdly. That when we are to beg any thing at Gods
hands, we may use the motive that Saint *Paul* doth here
unto God, do it for the riches of thy glory, or for the
riches of thy mercy.

Use of the
first point.
Similie.

The first point, That God is rich in mercy, I have handled formerly, and in what respect he is rich in mercy, Therefore I shall now draw some confectionaries from it.

One is to move men to come in to God, Because he is so infinitely rich in mercy. When the *Hue and Crye* is made after the thief, you know it makes him runne away the faster, but the proclamation of pardon brings him in. The Law and the judgements of God, bring not men in of themselves, but the promises of mercy win them to come in: and this use we should make of the mercies of God, to be moved and invited by them to come in, and partake of them.

Use 2.

Secondly it offers a ground of humble confidence to all distressed and heavy loaden sinners: God is ready to forgive and succour them, because he is rich in mercy; and not onely so, but his mercy is exceeding precious; for except these two go together, a man cannot be said to be rich, the thing must be precious and he must have much of it; for to have much of that which is base and mean, is not to be rich: Now for as much as Gods mercy is precious, and he is rich in it, despise not therefore the precious mercies of God.

Use 3.

If God be rich in mercy, if there be abundance of mercy in *Jehovah*, then let us lay hold of this abundance, and look after our portion in it. This is another excellent use we are to make of it: for to what end is it made known that God is rich in mercy, or to what purpose is it manifested? not that we should barely know it, but that we should use it; not that we should contemplate it in God, but that we should enjoy it for our selves, For this riches and mercie of God is not onely plenty but bounty; not onely a treasure laid up in him, but it is like a Common dole bestowed upon all the poor in the countrey, all that will may come and take what they need, this is the use you should make, of the abundance of Gods mercie, or therwise if you make no profitable nor Saving use of it, what is it to you? The apostle saith *All Scripture is, written for this*

The desire of a Christian.

3

this end that we might have comfort; now if it be true of all places of Scripture, then it is true of these especially that declare the mercies of God, it is that we may have comfort; now what comfort is there to dwell by full barnes, when a man may not partake of that fulness? I *Similie:* say it is no comfort except you have your part in them. So when you hear of the riches, of the patience and long suffering of God, what comfort is this to you except you take your part of them; Therefore now I am to exhort you, come and make your selves rich out of these riches, let not the mercies of God be in vain to you, but when you hear that God is rich in mercie, let that move you to get an interest in it. When we hear of riches and treasures it inflameth everie mans desire to have a part of them: the riches of the land of *Canaan* drew the *Israelites* out of *Egypt*, and the riches of the garners of *Egypt* made them goe downe thither in *Jacobs* time, when there was a famine in *Canaan*. What makes Merchants to take such dangerous voyages to the East and west *Indies*, and to the furthest parts of the world, but rich Commodities? now when you hear that God is rich in mercie, what use should we make of it, but to take of these mercies, There is enough to be had, for the mercies that concern the outward man, as riches, honour, longe life, gold and silver, he hath abundance, you may take freely of them; for the riches of the inward man he is rich in mercie, full of grace and truth, and you may take your fill of them; he is rich in Comfort, he hath fatlings and wine prepared: in a word, seeing there is so much mercie in God, let it not be in vain to you, let them not lye before you as if they did not concern you; affectionately embracethem that you may have your part in them, this is the use the scripture makes of the mercies of God; *St. Paul* prayeth for the *Ephesians* that they might knowe what the riches of the glorie of his inheritance in the Saints is &c. His meaning is, not onely that they should see them and look upon them, for what were that to them? but that

Eph. 1. 18.

that they might take part of them, and not onely have a mental but an experimental knowledge of them. Why did Saint Paul preach the *unsearchable riches of Christ*, but that men should have their desires stirred up to take part of them? And this is the use we should also make of this doctrine: In so doing, we do an acceptable thing unto God; its the great design he hath in the manifesting of his mercies. You cannot doe him a better turn, then to take the riches of his mercie; in not doing it you cannot displease him more, for to what end hath he declared this to you? Is it not that you may come in and partake of them? Must it not displease him therefore if you refuse them?

Similie.

Suppose a great man that hath provided a feast, a costly and sumptuous feast, he hath made all ready, when all is done his guests that were invited come not, will it not trouble him exceedingly? Certainly the Lord is angry when you are all invited to a rich feast, and yet you will not come. You know the parable in the Gospel, how he was angry with those that were invited and came not, because his mercy was in vain: now when you shall hear that there are riches of mercy in God, if you make no use of it, it is in vain to you, and to take the riches of Gods mercy in vain, is to take his name in vain, and you know what he saith, that he will not *holde him guiltlesse that taketh his name in vain*, *Exod. 22*. To this purpose consider the place in *Exod. 34 5, 6*. where God descended in a cloud, and proclaimed the name to *Moses*, and what was that? *A strong God, mercifull and gracious, abundant in mercy and truth*. This was his name; now to take these mercies in vain that is, not to make use of them, is to take the name of God in vain. When you swear by the name of God idlie in your common speech that is a *verbal* taking of his name in vain, and it is a great sin; but when you make no use of Gods mercies but take them in vain, that is a *reall* taking his name in vain.

Quest.
Answ.

Quest. Now what is it to take his mercies in vain?

Answ. It is not to make use of them, therefore when you hear

hear of this abundance of mercy that is in God, if you do not make use of it, and earnestly lay hold upon it, so as to improve it for your own advantage, you take the grace of God in vain; Consider therefore what you have, and what you do, when you make no use of these mercies, how you have his riches layed before you, without any particular advantage by them; Consider what there is in God, that he is abundant in mercy, not to know it is to take his name in vain, in frustrating the end of their manifestation, it is a treasure, it may be, that you think not of, you know not, it may be, what it is to have a mercifull God, therefore consider what God is, consider the largeness of his power, and the greatness of his wisdom, and the riches of his mercy, Consider that he is your portion, that he is your husband, and this is required of you to make use of him to the uttermost. What a comfortable life might Christians live, if they would do this? What do you vexing and perplexing your selves about trifles? Is it for you to take care for matters belonging to your credit and preferment, and for other things of this life with that perplexitie and sollicitude? The better way is to know God in the greatness of his mercy, and to make use of him. Shall one have a rich father and make no use of him? Shall one be a favorite to a prince and not make some use of it for his own advantage? In these things not to do it you reckon it a point of carnall follie, I am sure it is a great want of spiritual wisdom not to make use of God, specially when not onely you may do it, but when it is a sin if you do it not; for indeed it is for your masters credit as well as for your own comfort, and therefore the Lord will be angry when you do it not. When he looks into the world, and seeth such a servant standing ragged poor and hungrie, he speaks angerly to him, why stand you here ragged and poor? Am not I rich in mercy? May you not go in and take changes of raiment and cloath your selves from topt to toe? Therefore (my brethren) be exhorted to make this use of the riches

of Gods mercies, take an exceeding great portion of them, let them not be in vain to you, fill your souls, and your bodies too, take enough for the present, and lay it up for the future.

Quest.

Quest. But now I have spent so much time in exhortation, the question will be, how you shall do it? Perhaps you will say, it is true we would do it, who would not have mercy? but shew us the way to attain to this mercy.

Ans.

Ans. I will adde therefore to this exhortation the means whereby you shall partake, of these riches of his mercy, and I will name but these four; the first way is this.

4 Means to
partake of
Gods mercy.

First, To be hungry after the mercies of God, to prize them and esteem them much, to desire them much, as you thirst more, so you shall have more of them; and this you will never do without the sense of misery, that very much endears the mercy of God, and the love of Christ, therefore labour to be sensible of your misery, that you may hunger after the mercies of God, and then according to your desires, you shall partake of those mercies; This I observe out of the place of *Luke. 1. 53. He filleth the hungry with good things, &c.* If you ask the way to have a full portion of the mercies of God, that place sheweth you, *he filleth the hungry with good things*: look what kind of mercies men are hungry after, I speak of spiritual mercies, other mercies we are forward enough to hunger after, If we hunger after spiritual mercies, it is the way to be filled with them, and indeed God will not bestow them without this, for they will not be Sweet to you, you would not acknowledge Gods hand to you in them, you would do nothing for them, when you have got them, therefore he will have them much prized, this you cannot do without the sense of your misery without them. If you did but see the depth of your misery it would make you see the height of his mercy, he that knoweth the mercies of God out of a feeling of his misery,

ry, he knoweth them experimentally, and sensibly. An intellectual contemplation of the mercies of God is one thing, and an experimental knowledge of them is another thing, this latter you cannot have without the fence of misery.

Now the mercies you should hunger after are of two sorts. 2 Sorts of mercies to be hungered after.

First. The one that belong to the outward man, and here you need no motives, but yet even in these things God will have men to smart many times, that they may know what health is, and what the comforts of our present conditions are, and what abundance of peace and wealth is, for even these things we must esteem, but this is not the thing, for here we need no exhortation.

Secondly, Spiritual mercies, those are they we do not hunger after, we are backward enough to desire them, and therefore we have so few of them: Therefore that which I must press upon you is to desire earnestly these spiritual mercies, if you desire them much you shall have much of them, for you must know before you have them God will teach you to know how precious they are, for if he hath commanded us not to cast pearls before swine, he himself will not cast the riches of his mercy before those that prize, and regard them not.

As for instance, *forgiveness of sins*, and *reconciliation* with God, this is a spiritual mercy, this if you would hunger much after, you should have it, yea, and according to the measure of your desires, but when you prize it not, that is it which keepeth it back; you may say the like of all other mercies, therefore prize them much, that is, be sensible of your misery without them, call your sins to remembrance, go over them, summe them up, and let your hearts stay and dwell upon the meditation of them; give not over till you be touched with them, and do this often, we might be more humbled if we would take pains with our hearts, but we slight it, and do it overly as being an exercise needless and tedious; but do it not so, labour

labour to get a sense of your sins, that will make you prize the mercies of justification, and reconciliation: for this cause many thousands misse of the forgiveness of their sins, it is not a thing they esteem much, they do not strive and contend with God for it, as a matter of such great moment, whereas it is the preciouslest mercy of all other, it is the immediate door that openeth into the favour of God, which is the cause of all other mercies, and then no good thing can be withholden from you, for it is your sins that keep good things from you, now if your sins were taken away, what need you fear either diseases, or death, or revilings and disgraces for your profession, or imprisonment, or poverty: if you had the forgiveness of your sins you might enjoy the prosperity you have freely, and as for crosses, either you shall be freed from them, or else they shall be as serpents without a sting, or as great bulks without burthen and weight, this you should have, if you had the forgiveness of your sins: consider all this, labour to set a price upon it, and so for all other mercies, work your hearts to this, to esteem the Mercies of God.

Again, labour to see an excellency in them. The same as I said of forgiveness, the same may you say of love, or of patience, see the preciousness and excellency of them, the more you prize them, the more you shall have of them. If you could beg for forgiveness as for life, if you could reckon other things but as dross and dung in comparison of that, as Saint Paul did, which was nothing but the forgiveness of his sins, you would be sure to have these mercies: but men do it not, men live in prosperity, in health, and wealth, and abundance of all things, and such mercies as these they regard not: forgiveness of sins, reconciliation, the gospel of Christ, this they despise, but we should prize these, even then when they are nakedly propounded to us. The reason we do it not is, because we have not the sense of our misery. What careth the innocent man for a pardon? What careth a whole man for a medicine? Mercy is the medicine of misery, labor therefore to be sensible

sensible of your misery, that you may partake of this mercy. All the promises runne upon this condition, *all that are weary and heavy laden shall find rest*, Math. 11. The more *Math. 11.* weary any man is the more rest he shall have, and so again *the poor* (saith Christ) *receive the Gospel*, the more poor he is the more he shall receive, and so *he that hun- greth and thirsteth after righteousness shall be filled*, the more you hunger and thirst, the more you shall be filled. In a word the more you desire the more you shall have. The reason you have not these mercies, is because you desire them not, or else your desires are not strong, for strong desires would bring forth strong endeavours, and these would take spiritual mercies by force, as it is said of the kingdom of heaven *that it suffereth violence*, even so these violent desires would extort it from God by an holy earnestness.

A 2d. way to be made partakers of the riches of Gods The second means to partake of Gods mercy. mercy, is to *believe them*. Adde to your desires a belief, for believing is that which openeth the hand of God to give, and openeth your hearts & your hands to receive, put but these two together, to desire the mercies of God, and to believe that God will give them, and then *open your mouthes wide, & God will fill them*; This I shal manifestly shew, from these folowing places of scripture, as we finde them often; *Go thy way thy faith hath made thee whole*, when Christ bestowed any mercy upon men, that is added in the Gospel, *thy faith hath done it, thy faith hath made thee whole*, if they were forgive, they might thank their faith for it, as it is the instrumental means to obtain the mercies of God, the more faith the more mercies, for we shal always find that by faith men obtained mercies, and the want of faith missed them. It is certain God is a merciful God, you should finde him so if you could believe him to be so, for the believing that he is merciful makes you partakers of the riches of his mercy, because it is his pleasure to put it upon that condition, he might have put it upon other conditions, but this is his pleasure to say if you believe you shall have these and these mercies, for faith knitteth us to him, faith makes

us to know him, and makes us give him the glory of the mercies we have, faith ascribes it wholly unto him, it makes it every way to be his work, faith makes us righteous, now the righteous obtain mercy, this faith is imputed for righteousness, God reckoneth every man the more righteous, as he aboundeth in faith, therefore the way to fill your selves with the riches of Gods mercy is to believe much, and as you grow in faith, so you shall grow from mercy to mercy, if Christ could say to us as he did to the woman, *O woman great is thy faith*, we should be sure to have great mercies, my meaning is this, that beleiving is nothing else but this, To be perswaded that God will be kinde and favourable to you, that his promises belong to you, that he will pardon your sins, and receive you into grace and favour with him, that he loveth you and is your friend, that he is ready to bestow upon you the riches of his mercy; now the more you can promise yourselves this from God, the more you can expect it at his hands, certainly the more you shall have of his mercy; the less you do it, the less you shall have, if you do it not at all, you shall have no mercy at all from God, the more you can perswade your selves that God is merciful, that he is loving and gracious, and will be ready to do for you as you shall need, the more of his mercy you shall have, according to the largeness of your faith so shall the largeness of the mercy be.

What faith is,

Heb. 11.

For evidence of this, look into *Heb. 11.* the whole chapter sheweth what mercies faith had, what mercies *Noah*, *Abraham*, *Moses*, and the *Israelites* had when they went through the red sea, what mercies *Samuel* and *David* had, the means they had to obtain all these mercies was their faith, they beleived, and therefore they had them, you may there see how it is attributed to their faith: The reason why they exceeded others in mercy, was because they exceeded others in faith: the reason why *David* was filled with mercy and goodness above others, was because he attained to an higher pitch of faith then others.

Again the want of faith still hindred men from mercy, and

and it is a good argument that is drawn from contraries, now unbelief hindred Christs country-men from having any part in his miracles, he could *do nothing there because they beleived not*, it hindred the Israelites from that good land of promise, they all died in the wilderness because they believed not; so *Mary* she had like to have lost the raising of her brother *Lazarus* because she began to doubt, for when Christ was upon the very point of doing the miracle, and *Mary* she told him he had been dead four dayes, Christ staied his hand, and said to her, *Said I not to thee, if thou believest &c.* as if he should say, if thou believest not I will not do it. The Apostles in the ship being ready to be overwhelmed with waves, what was the cause? because they doubted, *Why did ye doubt O ye of little faith?* Still mercies are kept from us for want of faith, therefore it is true on the other side, have *faith*, and have *mercy*, have *faith* in *abundance*, and have *mercy* in *abundance*, If you would have outward mercies, do you believe that God is ready to give riches, honour, and life, that is all a man can desire, these God giveth to those that fear him, believe this, trust to it, rest upon it, Let God know you relie upon him for it, the more you believe this the more you shall have, even of these mercies.

And so for spiritual mercies, hath he not promised to give his *spirit* to those that aske it? and that great promise which he made when he ascended up on high, that he would send down the *holy Ghost*, the more you believe this the more of the spirit you shall have.

So for the forgiveness of sins, the more you believe this the more assurance you shall have, he hath promised to hear your prayers, The more you can believe this, the more you shall prevail in prayer; In a word you know every one best what mercies you would have, the more you believe that God is your father, expecting it from his hands, the more you shall have of any kinde of mercy. As it was said of the faith of miracles, if you have but

faith, you may say to this mountain be removed into the bottom of the sea & it shall obey you, the same may be said of justifying faith, do but believe, and this you shall enjoy; for faith is not a bare opinion, a bare perswasion, for that is not operative to bring such mercies to you, but faith seeth things that are not present, as if present, the things were before we believed them, now God hath promised mercies in abundance, they lie open to us, the very believing of them is the taking and receiving of them, God hath put them upon that Condition, and not onely so, but if you would have abundance of mercies, add still to your faith, therefore you have those words, *be it to thee according to thy faith*, that is, if thy faith be great the mercies thou shalt have shall be great, therefore you see now what use may be made of all that hath been said touching the riches of mercies, that you might be convinced of this, that according to your faith such shall your tastings be of the precious mercies of God: the more you are perswaded of the greatness of his precious mercies, accordingly shall you partake of them, and accordingly will you look upon your selves as bound to obey, and love him under the apprehension of his mercies.

The third
meanes to ob-
tain mercy,

The *third* meanes to obtain these riches of his mercy is humbly to rely upon the author of them, as to desire much, and to beleieve much, so to depend upon him, to wait upon him, the more you do that, the more readines will you finde in him to shew you mercie. I follow but the scriptures in this, and set forth such mercies as is there set forth, and this I take out of those places of scripture, *In thee the Fatherless and widow finde mercy*. God is still apt to help such as are in Prison and in a low degree.

Quest.
Answ.

Quest. what is the reason of that?

Answ. Because such depend upon God, such as have no other fathers to depend upon, such are apt to depend upon God, and he sheweth mercy to such, not because they are fatherless, but because they depend upon him.

So you have it exprest by the Apostle, *Widowes* (saith, he) *that are left alone trust in God*, those (saith he) are widowes indeed, they might have trusted in God while they had husbands, but that is our weakness while we have other props we are apt to trust upon them, but when they are taken from us we are apt to trust in God. So the woman when she had spent all in *Phylicke*, then she came to Christ, so if we depend upon him, we shall be as the fatherlesse and widow that know not where else to have help. This winneth God to you, for dependance presupposeth trust, for upon whom you depend, upon him, you trust, now God will not fail those that trust in him, for he hath put so much nobleness and ingenuity into the hearts of men that they will not fail those that put their trust in them; now dependance is a trust in God, therefore the more you depend upon God the more mercy you shall have, he hath put that instinct into every Creature, the hen you see covereth her chickens under her winges because they depend upon her. He is *worse then an Infidel* (saith the holy Apostle) *that doth not provide for his household*, because they depend upon him, this is an instinct put into the very Infidels. If God have put this instinct into the Creature will he not do it himself? He that gave them this disposition certainly he himselfe will be abundant in mercy to those that depend upon him, for dependance winneth love from God, therefore he so nurtereth his Children, that commonly before he bestow mercy upon them, he will teach them what it is, and therefore he helpeth them not till he bring them to extremities, that so they may depend upon him, and then he sheweth mercy, therefore if you would have abundance of mercy, learn to depend upon God, that is to do these two things.

1. To see a vanity in your selves, and an inability in every creature to help you and withall to see an insufficiency in God to help, the more you fail in this the less you depend upon God, the safer any man thinketh himself to be for his own strength, for his friends, or for his will

What it is to depend upon God,

etc. the lesse he dependeth upon God.

And again the more you see the vanitie of these outward helps, and withal look upon God, and see an allsufficiencie in him, the more you will depend upon God, and the more you do this the more mercy you shall have, and when you do not this, that undoes you. *Adam* and *Eve* when they depended upon God, all was well with them, but when they would stand of themselves, that overthrew them, because indeed the creature hath no bottom to stand upon, for a creature hath not his subsistence in it self but it depends upon God, And therefore as it is with glasses that have no bottoms, if you set them down they wil presently break, so the creature hath not a bottom of his own to stand upon, but he hath his dependant being upon God, therefore when he will have a bottom of his own to stand upon, that overthroweth him, as we say of some plants, take them from the earth where once they were planted, and they are destroyed, so we say of accidents that have their being in another, set them upon their own bottoms and they vanish, and come to nothing, so it is with the creature, every creature hath his dependance upon God, when it cometh to stand upon a bottom of it's own it perisheth, therefore the more you depend upon God the more mercy you shall have, the less you depend upon him the less mercy. If we run through particulars we shall finde it so, if any man stand upon his wisdom and trust to it, God will make him foolish, let him but make a bottom of his strength in 2. Sam. 12. *in his own strength shall no man be established*, that is, when he resteth upon his strength, but let a man depend upon God then he is like the water and fire in their own places, they are where they should be, like a stone in his own center, so are those that wait upon God, like a tree in his proper soil: while he dependeth upon the creature it is not so, you shall find it so in all examples. When the Israelites depended upon God he carried them upon Eagles wings (saith the text) when they left him and sought to the creature that overthrew them: So *Je-*

hosaphat

Similie.

Similie.

Iosaphat when he depended upon God, (*Lord (saith he) we know not what to do, but our eyes are towards thee*) then it went well with him. *Asa* when he depended upon God you know how he prospered, so when men do not depend upon God, see how it fared with them, *Asa* when he did not depend upon God but sent for the king of *Aram* to help him, that overthrew him, the Prophet cometh and telleth him, *did not (saith he) a great army of Ethiopians, and Libims come against thee, and thou dependest upon God; and he delivered thee? but now it is not so.* So for the disceases in his feet when he depended upon the Physicians that cost him his life. So Saint *Peter* in matter of Grace and sanctification when he would depend upon himself, see how fearfully he fell: Look to all men, go through all stories, and you shall finde that while men depended upon God it went well with them. *Rekoboam* while he depended upon God see how he prospered: the more dependance therefore the more mercy, the less dependance the less mercy.

Quest.

Quest. what was the reason why Christ would not have his disciples to premeditate before hand what they should say?

Ans. Because they might still depend upon him. And so the reason why God fed the *Israelites* with *Manna*, he might have fed them with Bread in an ordinary fashion, but the reason is set down in *Deut. 8. 2.* for this end that thou mightest know that man liveth not by bread but by every word that proceedeth out of the mouth of God, that is for this end, that thou mightest learn to depend upon him. The truth is, we are all of the disposition of the prodigal son, we would have our portion in our own hands: we have the same fault that *Adam* had, every creature would have a bottom of his own to stand upon, and that sinks under it and the ruine is very great.

Finally, the last means of obtaining these riches of Gods mercies is to walk worthy of them, let all these now be put together. To desire the mercies of God, To believe that he

The fourth means to partake of Gods mercy.

he will be mercifull, to depend and wait upon him for his mercy, and last of all to walk worthy of them and you shall not fail of having your part in these riches of his mercy.

Mat. 10. 17.

This last means I take out of *Math. 10. 11*. When the disciples were sent forth by Christ to preach the Gospel, even the glad tidings of peace, to preach the unsearchable riches of Christ, they were commanded to make enquire *who is worthy* in the Citie or in the town into which they entred, and if any man (saith Christ) be worthy, your peace shall come upon him, that is, he shall have his part in these riches of mercy that you preach. Therefore we put this as the last way of obtaining the mercies of God, to be worthy, now to be worthy is nothing but this, To be in a fit disposition to receive mercy; by worthiness is not meant any fitness of holiness or of sanctification, any Godly sorrow, or any measure of repentance, that is not the meaning, that such as have these they onely shall obtain these mercies, for these things follow; but by worthiness is meant a fit disposition to receive the mercies of God, and so you have the words used in other places of Scripture; that which *St. Matthew* here calleth worthiness *St. Luke* calleth *receiving*, so that to be worthy is nothing else but to be fit to receive, so in another place when *Paul* and *Barnabas* had preached the Gospel at *Antioch*, and when the Jewes spake against those things which were spoken by *Paul*, contradicting and blaspheming, then, saith the text, *Paul* and *Barnabas* waxed bold and said we turn from you, because you judge your selves unworthy, that is, because you reject the Gospel preached to you, and despite these glad tidings of salvation, you are not of a disposition fit to receive these mercies of God that we declare to you. So those that were invited to the marriage of the kings son in the gospel, the text saith, *they were not worthy*: what was that? They had no hunger after the feast, they prized it not, and therefore they were unwilling to come. If you would therefore have the mercies of God, be worthy of them, labour to be in a disposition fit

What it is to
be worthy of
Gods mercy
in general.

Luke 10. 8.

Acts 13. 45.
46.

fit to receive them. Now (as we said before) by worthines we do not mean any measure of grace whatsoever, or any preparations, as if they came under any merit or desert, it seems good to the God of all grace by deeply affecting and humbling of us under our sins to beget in us vehement desires after Christ our Saviour.

Again you must take a resolution to serve him with a perfect heart for the time to come, though you have no worthines for the present, if you be in such a disposition, as you have this the more, so you shall have the more mercies.

But this is not all, it is true this is required in the beginnings of mercy, viz. an exceeding great desire after forgiveness; But a resolution to serve God for the time to come, this is to receive or to be worthy, viz. to be willing to part with father and mother and all for Christ; such a disposition must be wrought in you before you can lay hold upon any part in these riches, yet I say this is not all, but if you would have these mercies continued, you must walk worthy of them; those gracious qualifications are ordered in tendency to your introduction and admittance into the Covenant of grace and the mercies here spoken of, but after you are brought into covenant with God, you cannot secure the comfortable contents of it unlessse you labour to walk worthy of them, pleasing the Lord in all things, as *St Paul* saith, and as it is in *Psal.* 18.25. with the upright man thou wilt shew thy selfe upright, and with the froward thou wilt shew thy selfe froward, that is, you shall finde as much mercy in me as I finde Enemies of behaviour in you, but if you walk stubbornly and frowardlie with me, I will walke stubbornly with you. Therefore it is, that when the Saints stepp out of the way and walk unevenlie with God that he chasteneth and afflicteth them, he recompenseth saith *Solomon* the righteous in this life, that is, he afflicteth the righteous when they go astray from his waies. Put this together with that place in *1 Pet.* 1. 17. we call him father that judgeth every man according to his works, that

Prov. 11. ult.

Pet. 1. 17.

is he doth this to his own children, chasteneth, and afflicteth them when their carriage to him is not upright. Therefore, saith the Apostle, making this as a motive to that exhortation which followeth; passe the time in fear, take heed now of offending: for we call him father that judgeth every man according to his works, for though it be true that God is rich in mercy, yet there must be a worthy walking, for he holdeth not the wicked innocent, though he deal wisely and lovingly with his children, yet he will be sanctified in them, he will have such a carriage from them as befitteth those that are his children, therefore as you would have him deal mercifully with you so you must walk worthy of his mercies.

Use. 5. + The next Consecratorie is this. If God be rich in mercy, then be willing to serve him, you know a mercifull man, a liberal man never wanteth workmen, every man is willing to betake himselfe to a rich and merciful master, That is the use I finde made of it in *Deut. 28. 47. Because*

Deut. 28. 47. thou servest not the Lord with chearfulness of heart for the abundance of all things, as if he should have said, seeing he hath given thee abundance of all things he lookes that thou shouldest serve him with chearfulness, therefore when you hear of the riches of Gods mercy you must make this use of it, to be willing to serve him with chearfulness of heart. So it is in *Rom. 12. I beseech you by the mercies of God that you present your bodies as a living sacrifice holy,* &c. that is if God have been so merciful to you, then give up your selves to serve him altogether, consecrate your selves wholly to him, let your bodies and mindes serve for no other use but for his service; for so it is, when a thing is consecrated to the Lord, nothing else hath to do with it, but onely the Lord, if he be therefore an exceeding merciful God, give up your selves wholly to his service.

Object.

Object. This is that we had need to exhort you to, it may be every man will be apt to say, we serve the Lord and who is there that serveth him not?

Ans.

Ans. But my brethren the truth is we do not serve the Lord, and whatsoever we say yet we serve other masters and not him, we serve men, we serve the world, we serve our riches, we serve our credits, we serve our lusts, and very few there are that serve the Lord, that is look what men have an eye to in their actions, that they serve. Consider therefore what you do in your actions; look what you do with respect to your wealth and profit, therein you serve but your profit and not God, look what you do with respect to honour amongst men, therein you serve men and not the Lord, the like I may say of other things, so that if you examine your actions you shall finde that God hath but a little part in all your performances, but still some by-respect cometh in between. But you must know that all the talents that you have are given you for this end that you may serve your master with them, all the riches, the honour, the strength, the wit, the learning &c. that you have you should serve the Lord with them, but we do not serve him altogether, we serve respects of our own, by respects, we serve men with them, when there is a man upon whom our rising dependeth, it is wonder to see with what sollicitude and vigilancy we serve him, the like we may say of other respects that we have in things that concern our selves, in these, or the like we use the talents that God hath given for his service to our own advantage, and not for our masters benefit.

When we do things in sincerity unto God as in the sight of God, this is to serve the Lord, this we should do in all our callings, and therefore though you must follow your callings, yet as it is said of servants, Eph 5 that though they serve men yet they are the servants of the Lord, and therefore they were to do their service as unto the Lord, even so should every man in his calling, men should have their eyes upon the Lord, do it because he commandeth them to do it, because it tendeth to his glory, because some honour will redound unto him thereby.

Divine Mercy Magnified.

The reason
why men serve
other things
and not God.

How to a-
mend it.

Heb. 11.

Now consider what is the reason that every man (for the most part) serves other things and not the Lord, it is because they think they give better wages, then God doth, you think you shall fare the better if you serve such a man, you think your riches will do you a better turn, then if you should fix your eyes onely upon God, you think your credit will do you more good then if you served the Lord, you think your lusts will give you more content then if you applied your self wholly to Gods service: Therefore if you would amend this fault, draw your hearts from the creature to the creator, and consider that he is exceeding merciful, that he is *rich* in mercy, you shall not lose your labour, for he is a good master, he hath a good eye, that is, he considereth what his servants are, and looks upon them with a pittiful eye, and is ready to help them at every need, and therefore as it is said of the kings service, *no service to his*, so it may be said of the Lords, *no service to his*, all his servants have found it so, otherwise, (as it is said of the believers in *Heb. 11.*) *they had opportunity to return again*, but they found the Lords service to be the best, the present wages he giveth are better then the wages that the world giveth, or that our lust giveth u., besides what is laid up for us for eternity. In a word if we could perswade you to this that God is rich in mercy to his servants, you would do all you did with respect to him. To the end therefore that we might perswade you, we will draw you to particulars, you shall see that there are in God all the properties of a good master, which may perswade you to give up your selves to his service.

3 Properties of
a good master,
which are
found in God.

First, He is ready to take any thing at a servants hand that he can do, he looks not altogether for exactness, if they do but little, so long as it proceeds from a *pure heart*, he accepteth of it, and therefore as it was said of *Daniel*, though he was sick yet he was about the kings businets, even so the saints and servants of God have sick souls oftentimes, yet notwithstanding if they go about the Lords business.

Divine Mercy Magnified.

21

business, if they put their hands but to the work, and do but shew their desire to it, the Lord considereth it, and takes it in good part, for God is a loving and a wise master, one that is loving, he seeth what his servants can perform, as it is in *Psalm. 103. he knoweth wherefore we are made*, and therefore will exact no more at our hands than we are able to do. *Psalm. 103.*

Again he is a *wise* master; he knoweth with whom he hath to deal, and therefore though we are not so exact in holiness, yet if we serve him in sincerity, though with much weakness, he accepteth it, see how he did in this case with *Job*: *Job* you know in his afflictions, mingled with his patience much impatience, as the cursing the day of his birth, and wishing for death &c. yet notwithstanding see how God maketh mention of him in the Epistle of *St. James, James. 5. 11 Have you not heard of the patience of Job?* So *Jam. 5. 11. David* a man subject to many and great failings, yet God passeth by all, and accepts of him, and giveth him this report, that *he was a man after his own heart*, and did fulfill his pleasure. This is one property that is in God.

Secondly he is a kinde master, ready to grant what his servants shall ask at his hands, he hath made them such *Property.* a promise, *Ask what you will and it shall be given to you.*

Thirdly. If they do offend in any thing (as what servants are there properly but they do offend?) if they be lesser *Property.* and ordinary infirmities, he passeth them by as if he saw them not, if they be greater sins that they commit, he is ready to pardon them, if they confesse and forsake them.

Fourthly if they fall into any misery, if into sickness of body, he tendreth them in their sickness, *he makes their Property, bed soft in their sickness*, that is, he sweeteneth their afflictions, if they fall into any trouble of any kinde, *he knoweth their soul in adversity.* Men are ready to forget us in adversity, but the Lord knoweth us: so in poverty, *I know thy poverty* (saith God) to the angel of the church of

Divine Mercy Magnified.

Smyrna, In a word in all outward afflictions, he looks upon them, tendereth them and regardeth them: many others masters care not for their servants much when they are weak and sick, but God tendereth his servants in all their afflictions.

5.
Property.

Fifthly, He casteth not off an old servant though he do run into divers transgressions, and often provoke him to anger, with men one fault or infirmity in a servant causeth a breach, yea ten years service is often lost with one failing, with one contrary action; but God doth not so, he casteth not off an old servant, but makes a sure covenant with him, even the *sure mercies of David*, that is, even as he shewed mercy to *David*, though he was unconstant, and failed grievously, yet he had sure mercies, the like hath every one of his servants.

6.
Property.
Rev. 2. 19.

Sixthly, he observeth all that they do, there is not an action or worke that they do in which they lose their labour, *I know thy work* (saith God) to the angel of the Church in *Thyatira*, and thy charitie, and thy faith, and thy patience &c. not any thing that we do for God but he observeth and rewardeth it, not the least thing we suffer for him, but he considereth it, and giveth an hundred fold even in this life, not a good action that we perform but shall do us good one time or other, not a prayer we make, or any thing we do in sinceritie of heart but the Lord remembreth it though we forget it, and that is a great comfort to a servant, all that ever he hath done evill in, shall be forgotten, but not a good action but shall be remembred, and recompensed, and not onely to him shall be a recompense but to his posteritie also, many a servant is well rewarded by his master for his time, but it may be his children are never the better for it, but *I have been young and now am old* (saith *David*) yet never saw I the righteous forsaken or their seed begging bread.

7.
Property.

Seventhly, if he do chastise his servants, it is with much gentleness and lenity, he lays no more on then needs must, no more then is for their profit, no more then they can

can well bear. You shall finde this excellently exprest in Psalm. 78. *Many a time turned he his anger away, and did not stir up all his wrath, for he remembered that they were but flesh &c.* They offended many times, and provoked him to wrath, even so that he was ready to strike, yet he turned a way his anger many a time, that is often-times they deserved affliction, but he would not afflict them.

Psalm. 78.

Again when he did afflict them yet he layd it not on heavy; *he stirred not up all his wrath*, for he remembered they were but flesh.

Lastly, his servants are defended by him, he avengeth their quarrel, he Keepeth them in safety. Luk 18. *Will he not avenge his elect that pray day and night unto him? I tell you (saith Christ) that he will avenge them quickly,* he reproveth kings for their sakes, as it is in the Psalm, *Touch not mine annointed &c.* It may be said of the Saints, that they are all annointed, he hedgeth them about, he keepeth them as the apple of his own eye. A man you know will not suffer the apple of his eye to be touched in any wise, such a master is God, and such a master shall you finde him to be. If then he be a master thus rich in mercy, then serve no other master, serve not your lusts and those by-respects that you doe in your actions, but give up your selves unto God, Consecrate your bodies and souls unto him, remember what wages he giveth, and make that use of it, to serve him with a Chearful heart.

8.
Property.
Luke, 18.

Last of all to conclude this point, If God be so rich in mercy then this will follow from it, certainly he will deal well with his church, he will deale well, with every particular Saint in his afflictions, for he is rich in mercy, that is, he is of a mercifull nature, and can do nothing contrarie to his nature, but *all his wayes are mercy and truth*; we had need to draw this use from this doctrine, because the wayes of God seem somewhat strange to flesh and blood, he seemeth to deal hardly with his church and children. But (my brethren) it is not so, for he is of a merciful nature, therefore all his wayes, not a way he goeth,

Use. 6.

Divine Mercy Magnified.

Comfort for
the church
in general in
affliction.

Zach. 12. 3. 4.
5. 6.

goeth, not an action he doth about his own but it is full of mercy and truth.

First, for the Church, because hee seemeth to deal hardly with the church, yet let us learn to be assured that he is still of a merciful nature, though he may afflict them for a time, yet he will in the end deal well with them, he cannot otherwise chuse, that is, the church in the end shall rise again, though it seem for the present to be fallen. Excellent is that place to this purpose in *Zach. 12. 3, 4, 5, 6. verses*, where the Lord putteth together three similitudes to shew the success of the churches affliction. The Church (saith he) seemeth to be swallowed up for a time as if the enemies had devoured it, as if there were an end of it, but it is compared to the devouring of a cup of poison, now you know a cup of poison though it do not as soon as it is received bring the body to dissolution, yet notwithstanding in the end when it hath had its full time of working, it destroyeth the whole body, Even so will the church be to those that devour it, though for a time it seemeth not to work, yet in the end it shall bring destruction to all the people.

Again men seem to overthrow the church, as one that setteth his shoulder against a great stone to overthrow it, but in the end the stone falleth back again, and crusheth him to pieces. So doth God deal with the church, men seem sometimes almost to overthrow it, it seemeth sometime to be at the point of utter undoing, but yet neverthelesse it falleth back again, upon them like a mighty stone too heavy and weighty for them that meddle with it, Even so shall the enemies of the church be ruined, and crushed with it.

Last of all the church seemeth to be covered with the enemies, and to be prest down with them as a few coals are pressed down with an heap of wood; such a pressure seemes the Church to be under sometimes, yet you know though the coals be few, yet a little fire will devour all that wood, this you shal find to be the issue of the church in affliction

thus it was with *Jerusalem*, and thus you shall find it to be with the Churches that seem now to be overprest, and overthrown, and swallowed up with the enemies, it shall be as a cup of poison to destroy the enemy, as a mighty stone to crush them in pieces, as a fire in the midst of a bundle of wood to devour them.

This you may the rather take notice of, because our adversaries use it as an argument. And *Bellarmino* amongst the rest useth it as a special argument against our churches, and a confirmation of the truth of theirs. *viz.* the many victories they have had against us, but this is but a weak argument. The people of the *Jews* were more afflicted then all their Neighbors, and there is good reason for Gods dealings so with his own Church. Men you know plow the field that belongeth to themselves & let others alone, men take their own Children and correct them oftentimes, the children of strangers they meddle not with, and if this be true of particular Christians, that if they be sons they must be chastened; must it not be true also of the whole Church, which is nothing but a company of those that are his children; let not this therefore trouble you, God will be merciful to them in the end, for he is of a merciful nature, he cannot (as we said before) otherways chuse.

Bellarmino his argument for their Church, with the answer to it.

This a man in particular may apply to himself, men when they are in trouble, or under some affliction are apt presently to say, *O I shall be alwayes thus, I shal never see better dayes*; my brethren this is a great fault in us; But to keep the matter in hand, the way to comfort you is to remember that God is of a merciful nature, he will not take his children at advantage, but he considereth what they are able to bear, and so dealeth tenderly with them, for he knoweth what they are, that they are but flesh, therefore will deal with them according to their strength, for he is a merciful God, So likewise for things you want, and complain of, still remember this that God is merciful.

Comfort for every Christian in particular in affliction.

But it will be objected, we see God is not so rich in

E

mercy

Divine Mercy Magnified.

mercy to all the saints as you speak of, many of his own children are poor, they are beneath, and not above, mean in gifts, and mean every way, where is then the riches of his mercie? Again many of his children are sorely afflicted, who have worse entertainment in the world then they? upon whom are afflictions more heaped then upon those that serve God with an upright heart?

I.
Ans^r.

We will answer this briefly, to begin with the first, you must know that though God be exceeding rich in mercy, yet there is a difference amongst his children, that is, he hath made divers degrees amongst men, men are put into different degrees of mercy, notwithstanding all do taste of the riches of his mercy. you know in the body there is the foot as well as the eye, so in the body of Christ there are members of all sorts. In a great house there is use of vessels of divers degrees, so in the church of Christ there is use of mean christians; of those of lower parts, there is need I say of them, as well as of those of more excellent gifts, therefore you must remember this, that though God be rich in mercy, yet he takes not away those differences and degrees that are amongst men, and if you ask how then he is rich in mercy? I say every man hath the mercies that belongeth to him in his kinde, a man of a lower degree hath so much mercy as he is able to receive, he hath the mercies that belong unto him, and it is enough for him, for we say if a man have his appetite filled it is enough, take a man that is lower, his appetite is lower, and the mercies that he hath are sufficient to give him satisfaction, for the appetite followeth the form, and when thats satisfied every creature is in its perfection.

2.
Ans^r.

Reason why
God afflicteth
his children.

Secondly, For the other part of the objection concerning those afflictions wherewith God seemeth to afflict those that are his children, we answer, That his love is to them constant as unto sons, but his carriage to them is different. The reasons are many, he knoweth their constitutions best, he knoweth their conditions best, as a stander by a sick patient is not able to tell what the physician

cian doth, although the physician knoweth, so God layeth sharp afflictions upon his children, he himself knoweth the reason, although men are not able to discern it.

Again there are different causes, it may be upon some men he meaneth to bestow more grace than upon others, therefore he afflicteth them more, he will have them purer than others, therefore they are oftner in the fire, some he intendeth for more special use, therefore he thresheth them cleaner than others, the seed corn you know is commonly more clean threshed and winnowed than that which is for ordinary use, so God dealeth with his children.

In general this you may be sure of, that God will deal mercifully with you, he is not ready to afflict you, you shall not taste of any sharp dealing from him, except it be in these cases.

1. If there be any sin that lyeth unrepented of, then look to be scourged by affliction. When *Josephs* brethren had forgot their sin, God calleth them back again by affliction. 5.
Special cases
of affliction.

Or *Secondly*, in case they go about any evil thing, or any indifferent thing in an evil manner, then oftentimes God meeteth them with affliction; so he dealt with *Jehosphat*, because he went about an evil enterprize to joyn himself with *Abazia* king of *Israel* (a man who did very wickedly) to make ships to fetch gold from *Tarshish*, the ships were broken that they were not able to go. 2.Chron. 20.
35, 36, 37.

Or *Thirdly*, in case they need deeper humiliation, then they must look for affliction, *David* was humbled when *Nathan* came to him, but yet you may see *Psalms* 51. (which was made a great while afterwards) that he had need to be more humbled, for there he complaineth that his bones were broken.

Or *Fourthly*, in case of scandal they may be afflicted lest the enemies of God should blaspheme, for this cause (saith *Nathan* to *David*) because thou hast given occasion

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to the enemies of God to blaspheme, the sword shall not depart from thy house, to when the Saints fall into scandalous sins, in this case they must look for afflictions.

Or *Lastly*, to prevent an inward disease, and thus Saint Paul was afflicted, for when he was taken up into the third heaven, he had pride growing upon him, and began to be exalted above measure, therefore the Lord sent a messenger of Satan to buffet him, and though he took it at the first somewhat amiss, yet when God had informed him that it was to heal a greater disease, he was well contented; in this case therefore God often afflicteth to prevent sin beginning, when his children begin to be stubborn, he teacheth them by affliction to be obedient. Christ himself learned obedience by affliction, so if his children begin to over-value earthly things, to delight over much in them, to wean them now from the world, and to teach them to know the vanity of the creature, he afflicteth them, still I say, either to bring them back to repentance, or to meet with them when they go about an evil enterprise, or to bring them to deeper humiliation, or when they fall into scandalous sins, or lastly to prevent a further sinning, except in these cases you are sure alwayes to have mercy, for God is exceeding rich in mercy; And so much for this point.

*According to his glorious riches,
or the riches of his glory.*

Doct.

The next point to be observed is this, that God reckoneth it his Glory to be merciful, his mercy is his glory, therefore it is called the riches of his glory, that is, those riches of mercy are glorious, which will appear by these reasons.

*1.
Reason.*

Exod. 33. 18.
and 34. 6.

First, When God promised to shew *Moses* his glory, for that was *Moses* his request, that God would shew him his glory, you see there what God did, he made known his mercy, for that was all he did, when he

he proclaimed his name to *Moses*, he made known his mercy to him, therefore his glory consisted in that, for when he would make known his glory, he manifested his mercy.

Secondly, That which is the object of praise must needs be glorious, now the mercies of God you shall finde are still the object of the praises of the saints. Look into the book of *Psalms*, and you shall see how abundant *David* is in praising God for his mercies, look into all the songs made by *Moses*, or *Deborah*, or *Esaiah*, or by any other in the scripture, all the object of their praise was his mercy; now whatsoever the object of praise is, that is glorious.

Thirdly, God made the world you know for his glory sake, to make manifest that now that which he did in making the world was to communicate his mercy and his goodness to the creature, for this was the primary and first intent of God, and that indeed was all that he did, he explicated his goodness to the creature, and then made angels and men to behold it, now I say if he made the world for his glory, & in the world he communicated his mercy and goodness to the creature, his mercy then must needs be his glory.

Lastly, He hath put into men a natural self-love, every creature desireth the preservation of it self, now the mercies of God tend to the preservation and advantage of the creature, therefore the creature is apt to give him praise for it. It is his mercy that the creature is ready to magnifie with all propenseness of heart, with all readiness of disposition, now when God had man in his hands as the potter the clay, seeing he hath so fashioned him that he is apt to praise him for his mercy, it is a sign that he would have his mercy to be his glory and excellency; but I will stay no longer upon the proving of this point, let us now make some use of it.

First, If the mercies of God be his glory doubt not then, but that when you come to ask at his hand any request

What glory is.

quest that is meet for you, he will be ready to grant it, for it is his glory, to shew mercy, and God loveth his glory, now if so be to shew mercy be his glory, doubt not then I say of obtaining what you desire at his hands, for glory is nothing else but the manifestation of some excellency to the view and knowledge of man. When a thing is excellent and beautiful, and is shut up, we say it is beautiful, but not glorious, except it be explicated and spread abroad to the view of others, as a peacock is then said to be glorious, when he spreadeth abroad his feathers, and the Sun is said then to be in his glory when he shineth in his brightness, when *Abasuerus* made that great feast, *he did it for the glory of his kingdom*, because in the feast, his riches and potency was manifest, therefore it made him glorious. So doth the Lord, if all his perfections were shut up in himself they were excellent, but not properly glorious, for glory is when any excellency is made manifest to the view of others, therefore God is said to be glorious when he manifesteth his mercy. If therefore this be his glory, then doubt not but that he will be ready to shew mercy to men, that is, not onely to be merciful in himself, but to shew mercy to you, learn hence now to strengthen your faith, and to come with more boldness to the throne of grace, and beseech God to grant you what you ask, that he might glorifie himself, when you have therefore occasion to ask any grace, any help, or any succour in temptation, this will help to prevail with him. Lord if thou shuttest thy hand, and keepest thy mercy within thy self, what glory wilt thou bring to thy self? but if thou openest thy hand, and manifestest thy mercy, thence will glory redound to thee.

Use. 2.

Secondly if Gods mercy be his glory or his excellency, then let us praise him for his mercy, let us give him the glory of it, for that he looks for at our hands; on Gods part there is but this to make him glorious, *viz.* an explication or shewing of his mercy, on our part it is required that we see it, and take notice of it, be inwardly per-

perswaded that he is merciful. Seeing now God hath done his part in making manifest his mercy, let us also do our dutie, and give him what is required on our part, even to praise him for his mercy, that is it which he looks for from his Children, whatsoever others do. *Wisdom is justified of her children*, whatsoever others do, let the Saints and children of God justify him for his mercy, let them say that he is merciful. Others will not say it, or at least they do not think it, but as those wicked men that were devoured with fire that came from God, brake out into this speech, who shall dwell with everlasting burnings? even so every evil man thinketh God a cruel master, thinkes him a severe judge, this secret thought hath every evil man in him, but yet let his children justify him for his mercy; let him say as *David* did, yet *God is good to Israel* &c. that is, though he afflict them often, yet he is good to *Israel*. *Isay 6.* *Lord of hostes*, it is spoken upon this occasion, The prophet *Isaiab* was sent forth upon this errand, to make the hearts of the people heavy, this seemed a strange judgement, God seemed to be very cruel, to make their hearts heavy, that seeing they might not see, and hearing they might not understand, yet they justified God notwithstanding, that hee was holy: so let us do, though we see not the reason of all his wayes, yet let us justify him, and say he is glorious, and give him the praise of his mercy, that is, let us be perswaded of it our selves, that he is merciful, that he is not hard to the wicked, that he is an indulgent father to his children, and when we have don, let us be ready to speak of it to others, and indeed when we our selves have the sence of his mercies, then we will be ready to speak of them to others, then speeches will come from us easily, naturally and plentifully, but contrariwise when we are not inwardly perswaded of the mercies of God our selves, our speeches, of them come forcibly, and sparingly, and truly (my brethren) this is the reason

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we are so little in praising the Lord, because our selves are not touched with a sense of his mercies, we are not perswaded he is so exceeding merciful as he is, we think better of men then we do of him, therefore if any thing greive us, we are readier to complain unto men, then unto God: and for matter of mercy, we are exceeding in praising of those men that are merciful to us, but we are not perswaded of the exceeding mercifulness of God, for if we were, we would be speaking of his praise, we would be exhorting others to serve the same master; but we are short in this, and the reason is because we are not perswaded of the riches of his mercy our selves.

Object.

I will now add but one word more, fully to convince you of the glorious riches of mercy that is in God, because you may object, Is God so merciful? what is the reason then that he doth so sharply afflict, even his dearest children? why doth he afflict evil men with such a great affliction as hell is selfe? why are so many damned, and why do so many perish while it is in his power to save them? Lastly is he not an hard master to condemn many that could not be saved, as the Gentiles, that came not to the knowledge of the Gospel before Christs time? and since also doth not God exact that at their hands which they could not perform, and doth he not look to reap there where he did not sow? how can we therefore be perswaded of his exceeding mercifulness.

Ans. 1.

I will answer all these breifly. For the first I answer that though God indeed be exceeding rich in mercy, yet that doth not contradict his other Attributes, though he be rich in mercy yet it contradicteth not his wisdom, therefore he afflicteth his children, otherwise he were not wise, as you have heard heretofore at large.

Ans. 2.

Secondly, though he be rich in mercy yet that contradicts not his justice, therefore he must deal with the wicked according to their sins, for he holdeth not the wicked innocent, their punishments therefore are great because their sins are great.

Ans. 3.

Thirdly,

Thirdly, for the multitude of those that perish, though he be rich in mercy, yet his mercy contradicth not his libertie, he hath a libertie to do what he pleaseth, having a soveraigntie over all creatures, he is free to chuse more or fewer to his kingdom, as he pleaseth, and to exercise his severitie as he will.

Lastly, in that it is said *hee reapeth where he doth not sow*, *Last Answ.* I answer, he doth not reape where he doth not sow, and therefore in that he sheweth not himselfe a hard master, for there are none condemned for more then is revealed to them; the Gentiles that had no more then the law of nature revealed to them, they are condemned for no more but for the breach of the law of nature. If the Gospel never came amongst them it shall never be required at their hands, And so the Jews, those amongst them that had no more but the old testament made known to them shall never be condemned for rejecting the Gospel, but for the breach of that law which they had. So Christians as their means have been more, as their light is more, as more truth hath been revealed to them so God will require more at their hands, as he soweth more seed, so he will look for a greater Crop at the harvest amongst Christians those that are ignorant (if there be no fault in themselves) he will not punish for that they know not his will.

A Second answer to this is, that there is a great difference if we consider the manner of Gods shewing mercy, for, *2. Answ.*

First, the primarie intent of God, was to shew mercy to all the creatures, to men and angels both, now the execution of his wrath came in by the way (as it were) and by occasion, that when his mercy took no place then there was a place found for his justice. First he began with mercy, he set the angels in a happy condition. Justice now came in when his mercy took no place, so to mankinde he first began with mercy, and set him in a happy estate, if mercy might have taken place, there had been no room for his wrath, for as we say of bees that naturally

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they

Similie.

they give honey, they sting not but when they are provoked, so God naturally propensely and readily sheweth mercy to the Creatures, he never exerciseth his wrath but when we offend him by our words or works.

3.
Answ.

Thirdly, You must consider that God is exceeding rich in mercy, in that he offereth mercy to mankind, it lieth manifested to all; if they will not take it, it detracts not from his mercy, now all mankind hath had mercy manifested to them, it lyeth open to them, if they take it not, it is not because he is not rich in mercy, but because they will not accept it.

4.
Answ.

Fourthly, He is merciful, even to evil men, to them he declareth the riches of his patience and long suffering, to bear with them from day to day, to feed them, to cloath them, to preserve them, and yet they make conscience of nothing, their lives are a continual rebellion against him, is not here therefore a great deal of mercy manifested? Doth he not as the Apostle saith, *bear with much patience the vessels of wrath fitted for destruction.*

5.
Answ.

Numb. 16.

Last of all, put together the manner of the execution of his wrath, and of his mercy, and you shall see this difference, look what wrath there is executed in the world, and you may thank your selves for it. The congregation of *Corah*, the text saith, *Numb. 16.* destroyed themselves. Mercy is not so, that cometh from God, the day spring from on high hath visited us, *Luke 1.* Thy *Destruction* is of thy selfe oh *Israel* saith the Prophet, but we may thank him for his mercy, the *wages of sin is death*, that cometh as our due debt, but the *gift of God is eternal life*, that cometh freely.

Again, the justice of God is but even measure, the just wages of an hireling, just no more then our sins deserve, but the mercy of God runneth over the brink as a mighty sea over his bounds, so doth not the other, therefore his mercy is exceeding great, conclude it therefore, and set it down in your own hearts, be perswaded of it your selves, and be ready to glorify him before the sons of men.

Last

Last of all, the use of this point shall be this, that if it be the glory of God to be merciful, then labour to imitate his mercy, for every excellent thing that is glorious is worthy to be imitated, therefore imitate God in this, so the scripture would have us, *be you merciful as your heavenly father is merciful*, and so again Col. 3. *as the elect of God put on tender mercy*, that is, if God be merciful, be you merciful likewise, and so Ephes. 1. *forgive one another*, And why? *as dear children, be you followers of God, &c.* he is so, therefore be you so, make this use therefore of Gods being merciful, be you merciful as he is merciful, that is consider the miseries of others, and wherein you may be helpful to them, and be ready to shew them mercy upon any occasion. As it is the glory of God to shew mercy, so, (as Solomon saith) it is the glory of a man to passe by an infirmity, that, is to passe by the faults of others, to shew mercy to them, to forgive them, and not to take things in the worst sence, this is acceptable to God, for mercy pleaseth him far better then *Sacrifice*, all the duties that you perform to God, though you serve him in all the parts of his worship, yet put these and shewing of mercy unto men together, and he esteemeth mercy to man before all, for *Isay* 58.6. when the people had fasted and performed those duties to the full, yet notwithstanding God makes this exception, *Is this the fast that I have chosen? is it not to break every yoke, to relieve the oppressed, to shew mercy, &c.* therefore (my brethren) be readie to shew mercy, for in so doing you shall imitate God, that is it which indeed makes you good men, every man would be a good man, now goodness standeth in this, to be merciful, for goodness is but a relative terme, and it standeth in conformity with the chiefest good, So carry your selves therefore that you may be counted good men, that you may have a good eye, which is nothing but this, to be ready to do good to those whom you see in miserie, herein your goodness consisteth, all that you do without it

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is not accepted, whatsoever goodness you do unto men if it be without mercy, if it proceed not from that, as it is said of love, *if you give your body to be burned, and yet have not love, it is nothing.* So it may be said of mercy, God accepteth of no action that you performe unlesse it come from mercy, labour therefore to have a mercifull heart, that so all your works may come from a good principle, for actions are not good except they come from some grace within, (I speake of those actions which are actions of mercy) be you mercifull therefore as your heavenly father is, for that is a sign that you have the same spirit that he hath, when God cometh into the heart of any man he receiveth the spirit of the father. And therefore as you would have a witnesse, and testimony to your selves that you are the sons of God, be you merciful. There is a natural mercy, I confess, found in those that have not mercy indeed, but this God accepteth, not, because such mercies are but counterfeit to the true mercy. Labour to be merciful as God is, to abound in mercy that every one may fare the better for you wherever you dwell and whatsoever you doe, let all your actions be works of mercy, so will God accept them, and be ready to render mercy to you again.

Inward



INWARD STRENGTH

The desire of a Christian.

Text, **EPHES. 3.16.**

*That you may be strengthened by the
spirit in the inward man.*



Hese words are a part, and indeed the sum of that excellent and divine prayer that *Paul* made for the *Ephesians* the principal thing that the Apostle prays for is this, that they may be *strengthened by the spirit in the inward man*, and this the Apostle sets down in such a manner that he answereth all doubts that might hinder the *Ephesians* from obtaining this gracious priviledge.

For *first* they might demand this of *Paul*, you pray that we may be *strong* in the *inward man*, but how, or what means shall we use to get this *strength*? the Apostle answereth to this and tels them, the means to be strong in the *inward man* is to get the spirit, that you may be *strengthened by the spirit* in the *inward man*. *Secondly* but they might demand, But how shall we do to get the spirit?

The Apostle answereth to this, you must pray ~~for~~ him, for your selves, as I do for you, for I pray that he ~~would~~ grant you the spirit that you may be *strengthened* in the *inward man*, and thus you must do for your selves, be earnest in prayer to get the spirit, which he hath promised to those that ask it.

3. *Thirdly*, They might demand, but what should move God to give us his spirit, and to hear our prayers?

To this he answers, that the *moving* cause is the *riches* of his glory, that you may be strengthened in the *Inward man*.

4. *Fourthly*, they might demand, yea, but what shall we be the better for this strength if we get it?

To this the Apostle answereth in the verses following, then (saith he) you shall be able to comprehend, with all saints, *what is the length and the height, the depth and the breadth of the riches of the love of God towards you in Christ*. Now in that the Apostle above all other good that he wisheth unto them, prayes for this, that they may be strengthened by the spirit in the *inward man*, I gather this point.

Doctrin.

That which is to be desired of every Christian, and to be earnestly sought for, is this, that they may be strengthened in the Inward-man.

I gather it thus; Saint Paul was now to pray for some special good to the *Ephesians*, and considering what might be most profitable, and advantageous, he makes choice of this above all other good things, making it the sum and substance of his prayer, that you may be strengthened by the spirit in the *inward man*.

I shall not need to prove this by any other places of scripture, because the place in hand sufficiently proves the point, as being the main scope and intent of the spirit of God in this place to shew the necessity of this doctrine of *strengthening* the inward man. But for the fuller explaining of this point we will first shew you what this strength

Strength is, and then wee will come to the uses.

There is therefore a twofold strengthening.

1. There is first a *natural* }
 2. There is a *supernatural* }
- Strength.

First I say there is a *Natural* strength, and this is when a man is naturally strong or able, either in the parts of his body, or in the gifts of his minde; as for example, a man that hath a strong memory this is a *natural* strength, or in other qualities of the minde, or else when a man is strong in the parts of his body, these are *natural* strengths, but this is not the strength that is here meant.

Secondly there is a *Supernatural* strength, and this is twofold.

The *first* is a *Supernatural* strength which is received from the evil spirit, which is when Satan shall joyn with the spirit of a man, and adds a *Supernatural* strength, and so makes him to doe more or suffer more, then otherwise by Nature he were able to doe. With this spirit are all the enemies of the Church strengthened. *Paul* himself, before he was committed, was strengthened by this spirit. Some men have more then a *natural* strength to undergoe torments, and yet not to shrink at them, but this is not the strength here meant.

But there is a *Second* *supernatural* strength which comes from the sanctifying spirit, whereby a Christian is able to do more then naturally he could doe, and this is the strength which is here meant in this place, and with this strength all the Saints are strengthened [that is] this was the strength that *Eliab*, *Stephen*, *John Baptist*, the Apostles and the rest had; this made them speak boldly in the name of Christ.

But you shall the better understand what this strength is if you doe but consider the particulars, which are these.

The *first* particular wherein this spiritual strength is seen

Acts. 5. 41.

Rev. 2. 13.

seen is this: if a man chearfully thrive under many afflictions, that is when they can rejoyce under great troubles and tryals, they have this strength, as Acts 5. 41. it is said of the Apostles that they departed from the Council rejoycing that they were thought worthy to suffer rebuke for the name of Christ: he that bears some troubles hath some strength, but to bear great troubles is required great strength, that is to stand fast to Christ, to profess his name, as the holy Ghost saith in Rev. 2. 13. there where Satan hath his throne must needs be a great Supernatural work of the spirit.

The Second particular is this, in the hour of temptation, when the storms arise and the floods lift up their voyce, the heart is stablished, being founded upon the rock, so that the gates of hell cannot prevail against it, all Satans darts fall upon such a state as an arrow upon a rock; the heart is fixed like mount Zion.

The third particular wherein this spirituall strength is seen, is this when a man doth believe, though hee have all reason and strength against him, this is to be strong in the inward man, but to go further that you may the better know what this strength is, I wil give you a definition of it.

It is a general good disposition, or right habit, a temperature or a due frame of the mind, whereby it is enabled to please God in all things. 1. I say it is a general good disposition or right habit, because a disposition to some one particular good is not strength, as for example, to have present passion to good & not to continue, argueth not strength in the inward man, or to have the understanding strong, & yet to have the will and affections weak is not to be strong in the inward man, but they must be all fortifi'd as for example, a man or a woman is not said to be perfectly beautiful, except they be beautiful in all parts, for beauty is a fit composure of all parts: so likewise a man is not thoroughly strong but imperfect except he be strong in all parts, that is strong in the understanding, strong in the will, strong in the affections.

Secondly I call it a temperature or due frame of the mind, because it sets the soul in order, that is, it sets new habits

bits on the faculties, and fit objects for those habits; the soul was before like a disordered instrument or clock that went at randome, every thing was out of its place, but when this strength of the inward man is communicated to the soul, it frames it a new, that is, it puts it into a right temper again.

3.

Thirdly it is a frame whereby a man is enabled to please God in all things, because it sets a good hew upon all our actions, for as varnish makes all colours fresh, so doth the strength of the inward man, it sets a deep die upon all our actions, puts a grace upon them, and makes them beautiful, nothing without it will hold trial, every thing that hath the tincture and virtue of the strength of the *Inward man* will hold good, it sets the stamp of holiness upon them as implanted by the spirit, and therefore they are acceptable unto God.

Now that you may know the better what this strength is, you must first inquire what weakness is, now by weakness we doe not mean weakness before a man be converted, for that cannot so properly be called weakness as wickedness, and therefore know that this weakness which the Apostle speaks of here, which is proper unto Christians is of two sorts.

The *First* is weakness or a small measure of grace, as in 1 Cor. 3. 1. That is those that are weak in knowledge and *habes* in Christ.

The *Second* kinde of weakness is this, when one that hath been strong is now fallen sick and weak, that is, he is fallen into a consumption of grace, so that he cannot use his strength and his grace as formerly he could. Now those that are weak in the first kinde they grow stronger and stronger, but they that are weak in the second way they grow weaker and weaker, therefore if there be any here that are such that have made profession of Christ, but now are fallen unto the love of the world, that were once lively and quickly to good duties, but are now backward and cool, my counsel to them shall be the

1 Cor. 3. 1.

Rev. 2. 5.

same which Christ gives to the Church of Ephesus in the Rev. 2. 5. Remember from whence thou art fallen, and repent, and to doe their first workes, lest their Candlestick be taken from them; that is, let them remember what they were in times past and what they are now, and let them humble themselves, and turn again into the right way, and be ashamed of themselves that they have run away so far from Christ, and that in time too, lest their Candlestick be taken away from them, that is, lest those opportunities to good, and the offers of grace be taken away from them.

Again as there are kindes of weakneses, so there are degrees of weakneses.

1.

The first degree of weakness is that which followes a relapse, and this is of two sorts.

1 Sensible.

2 Insensible.

First Sensible, and that is when the understanding is good in regard of the grace it knowes, yet not in regard of the good it feels.

2. There is a weakness Insensible, and is such as cannot be felt, and this is when men change their opinions of sins, that is when they have thought otherwise of it, then they now do. As for example, before they thought every sin a great sin, but now they think some to be little or none at all.

2.

The Second degree of weakness, is that which followes the new birth, and that is of two sorts.

1 General.

2 Particular.

First General weakness, and this is when the judgement, will and affections are all weak, that is when a man is weak in all the parts of the soul, and over-run with an universal feebleness.

The Second degree is a particular weakness, and that is when a man is Generally strong, and yet weak in some parts,

parts, as for example, a ship may be strong built, or generally strong, and yet having a leak in it, cannot be said to be strong in all parts, because it hath that in it which will at last destroy it: so it is with a Christian, if there be but a leak, that is a weakness, in one part of the soul, he is not strong in the inward man, therefore a man must take heed of all weakness, though a man may be generally strong, that he be not weak in some things.

Now I come to the Reasons, wherefore we should be strong in the inward man, and they are these.

The *first* Reason wherefore we should be strong in the *Reason. 1.* inner man is this, because it will fit us for many employments, that is, it will make us go through much work with great ease, to perform the weightiest duties in Religion in such manner, as otherwise we could never be able to perform; and this should perswade men the rather to pray earnestly for this, because God rewards men according to their works, that is, it is not for beauty, riches or dignity, that moves God to give grace and glory unto any, but according to their works: a good reason it is therefore to perswade men to be strong in the *Inner man*, that they may be able to go through great matters for God, and that with great strength, and this should make men to beg the spirit, because he works in us effectually to the strengthening of us in the *Inward man*.

The *Second* reason why you should desire to be strong *Reason. 2.* in the *Inward man* is this, because it brings most comfort and cheartulnes into the soul.

First, because it makes us do all that we do with facility and easiness, that which we do is easie unto us. As for example, a man that is weak in judgement and understanding, any high point of Religion is weariness unto him, because he wanteth a capacity to conceive, now that which is not rightly conceived or understood, he hath no comfort nor delight in it, but it is with irksomness & much weariness unto nature, where as the same things unto

a man of larger capacity ; they are easie unto him and he delights in them.

2. *Secondly*, the more strength a man hath in the *Inward man*, the more health in the soul, for as it is in the body so it is in the soul, the more Natural strength the more health. So it is in the soul, the more strength in the *Inward man* the more healthfull in grace.

3. *Thirdly*, because it brings sufficient and plenty of all good unto the soul, and we say that if a man have a good outward estate he is like to hold out if a famine or other calamities should come; so it is with a christian if he be strong in the *Inward man* though a spiritual famine should come he is likely to hold out and to keep that which he hath, on the contrary when a man is poor in the *Inward man*, as it is with a body that is weak, every thing that it hath is ready to be taken away, as a bowl that hath a bias, the strength of the arm takes away the force of the bias: so strength in the *Inward man* makes us to bear afflictions strongly and joyfully, that is, it takes away the bias of shame and reproach which otherwise would draw us to be offended at the cross.

4. Because it strengthneth a man against temptations, and therefore the Apostle saith, be *stedfast* and unmoveable, that is, it makes us to *stand fast* in Christ that nothing will break us off, neither temptation, affliction, reproach, shame, or disgrace, because God and Christ are united together in us; and on the contrary what is the cause that temptations press men so far as they doe, but because they are not careful to grow strong in the *Inward man*.

Use. 1.

This shewes how they are to blame that seek this strength least, or not at all for let us look upon men and we shall see, how busy they are to get riches and honour, or pleasure, but few, or none regard strength in the inward man, which is the health, beauty, strength and dignitie of the soul: but for the health, beauty and strength and wellfare of the outward man, they take great care and spend much time about them, and much labour to add any thing.

thing unto that, but for the beauty of the inward man they care not, they respect it not; all their care is for their backs and bellies, still regarding the things that may advance their outward estates, but never mind the strengthening of the *Inward man*. If you ask them why they do not pray oftener, or hear or receive the Sacraments oftner, all which have strengthening vertue in them; to this they can answer, they cannot for business, they have great employments in the world which they cannot neglect, as if the *Inward man* were neither worth the looking after, nor the cherishing, and yet these men will be accounted as good men as the best. As for example: This day is appointed for the strengthening of the *inward man*, but how do you neglect it? how often were you in prayer and holy meditation before? or how often since have you seriously considered on the things that you have heard? or how have you cast aside your occasions, of businesses in your callings? or are they not now fresh in your memories? may do not your hearts run after them, even now when I am perswading you to the contrary? If they be, whatsoever you say of your selves, you have no care to grow strong in the *inward man*, your outward man carries away what should be laid out upon the inner.

And that you may see you have good reason to strengthen the *inward man*, consider you that are old men and think with your selves, how soon the *inward man* may be thrown out of doors, and how soon this earthly house may be unpin'd, and dissolved. Therefore you have great cause to strengthen that, and to grow strong in the *inward man*, as your outward man decays day by day.

Secondly, you young men you have need to strengthen the *inward man*, for as there is a time of springing and growing strong for you in the *inward man*, so there is a time of not springing, that is when you will have much to do to keep that which you have without increasing of it: therefore while the opportunity is, take heed of neglecting the time, that is no rule to be relied upon that God

calls at all times: thou knowest not whether he will call thee hereafter, and therefore do you labour to grow strong in the inward man, and to perswade you the more Consider these particulars.

1.

First, Consider the excellency of the inward man, that it will fit you for great employments; as for example it will make you see God in his holiness, and to converse with God, and to have such a holy familiarity and communion with him as will joy the soul, this will bring you so acquainted with God, as that you will be esteemed of him as one of his familiars, therefore this should perswade you to strengthen the *Inward man*.

2.

Secondly, Consider that you are to be made like unto the Image of God, and you are predestinated to be conformed unto Christ, but this cannot be except the *Inward man* be strengthened to actions of holiness, and therefore the Apostle 1 Pet 1. *as he that hath called you is holy, so be you holy in all manner of conversation*, that is, seeing you are called unto such a high place, as to be the sons of God by grace, what an unworthy thing is it to stoop unto base things. As for example, what a base thing were it that an eagle should stoop at flies? although it be unseemly in this creature, yet men do the like and are not ashamed, when men stoop to the world and will be vassals to their lusts, and be any thing they would have him to be, if it may enlarge his outward estate: beloved there is a great losse and baseness in that, for what is gold or honour, or pleasure to Christ, grace and holiness, and inward worth and excellency? In every thing that there is loss it grieves and pains us, as for example we grieve when we see wheat given to swine which would be mans meat. Again we grieve when we have set up a fair building, on which we have bestowed much cost and labour, and now to have *Zim* and *Ohim* to dwell there, and not our selves, and if these things return upon us with vexation then how much more have we cause to grieve, when we see men give themselves unto their lusts, that is, they give their souls

1 Pet. 1.

souls to be a harbor for their noisom corruptions which ought to be Temples for the holy Ghost.

Thirdly, Consider that it is the *Inward man*, that inables a man to do those things that are honourable to God, and profitable to men. No man can truly honour God, that doth it not by the strength of the *Inward man*, neither can any man be truly said to profit another, except it be the Profit that flows from the *Inward man*, therefore the Apostle saith in the *Col. 3. 2. Set your affections on things above and not on things below*: but Satan comes and robs us of all the good that otherwise we might do, & first he robs us of our selves, by stealing from us the strength of our affections:

3.

Col. 3. 2.

And secondly he robs our parents of us, making us the object of their grief; And thirdly he robs the Church and Common-wealth of us, by making us unprofitable Instruments. And beloved if you look into the world you shall find it true: as for example look unto young men, they are busied in eating and drinking and rising up to play, but never regard the strengthening of the *Inward man*, and so having poured out their souls to vanity, become unprofitable to others and dishonourable in their generations. And beloved, the soul is unto some as the salt is unto meat; onely to keep it from putrification, for the body is advanced into the souls place, but what is the reason that we put it thus? doth not this prove that true which Solomon saith, *I have seen servants ride and masters go on foot*, that is when you imploy your selves and spend your time and pains in getting of outward dignitie, and decking the outward man, and little regarding the beautifying of the *Inward man*. You prefer dross before gold, copper before silver, you set the body in the souls place, you set the servant on horseback, but the master must go on foot: in a word you do not things like or befitting Christians: and on the contrary, you doe things like your selves when you prefer the *Inward man* first.

Fourthly Consider that it is an immortal soul; thy *Inward man* is of a different original from thy outward, why do you

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you eat meat that perisheth in the use of it? that is, why do you dote upon the outward man that perisheth in the using, that will stand you in no stead if you keep it, and why do you not rather labor for the meat which perisheth not? that is, why do you not labour to get this strength of the *Inward man* which is of an immortal substance, that will never faile nor perish in the use; as for example; you have built a temple here, which is in it self a good work, but I say except you build also in your selves the Temple of the *Inward man*, all your labour, all you pains, all your cost, is but lost labour, that is will perish, and stand you in no stead when you should need it, and the whole scope of the scripture is to this end, to shew you the vanity of earthly things, that you should not set your affections upon them because they perish in the use.

And again wherefore doe you lay out mony for that which profiteth not? consider therefore that it is a spirit, and again it is infused into the body to bear rule, and the body to be but a servant to the inward man.

But that you bee not deceived, there is a *Natural* strength, whereby some men will go very farre, and there is a *moral* strength, take heed you rest not in that.

I speak not against Natural and moral strength, because it comes from God and is good, for I say we do not take away those, but we exalt the other above them, therefore I beseech you look that you do not content your selves therewith, but labour to strengthen the Inward man.

And here a question ariseth, seeing there is a Natural and a spiritual strength; how shall a man come to know, whether that the strength he hath be a moral or a spiritual strength? yet as I say we do not destroy Natural strength, but we use it as men do wilde horses and beasts, they tame them to make them fit for service, so we should use these as means to carry us to their right end, we will then come to shew the difference between Natural and spiritual strength.

The *First* difference is this, the spiritual strength goes further

further then the natural strength, that is, look what the natural man can do with the natural strength, the spiritual man can do more, he can go further both in degree and measure : and the reason is because grace elevates nature, that is, it brings it unto a higher pitch : grace is unto the soul as a prospective glass unto the eye, it brings things afar off nigh hand : Again it causes a man to see things in a more excellent manner : or as matter that is elevated by fire, so is he that hath this strength: that is he is able to do more then a natural strength can do : This was that which made a difference between *Sampson* and other men, he had a natural strength, and he had a strength to do more then other men could do : and that this strength doth go further then natural strength we will prove by these particulars.

First, the spiritual strength enables you to see more, and to prize grace more ; the natural strength shewes you something in your journey, but it shewes you not the end of your journey, whereas the sight that the inward man brings unto the soul, adds unto it, as in *1 Jere. 31. 1. Then shall ye know me* : that is, they knew me before, but now they know me in another manner then before, grace presents things unto the soul in another hue then nature doth. I. Jere. 31. 1.

Secondly, In performances : all natural strength leads a man unto a form of godliness ; but this strength gives a man power and ability to do good ; labour therefore for this strength, that your heart may be in such a frame in holiness, that you may do Gods will on earth, as the angels do in heaven, which the carnal man cannot do, that is, he that hath not this strength, he will never labour to please God after that manner : because he cares no further for grace, but that he may escape hell, but the spiritual man will not be contented to have the pardon of sin, except he may have Grace and Holiness too. 2.

Thirdly, It enables him to go further in judgement of things ; that is the natural man cares not if he can get but just so much holiness as will bring him to Heaven, 3.

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1 Pet. 4. 4.

but the spiritual man will not be content with any measure: but it is with a spiritual man, as it is with the sun; the clearest sun shine shewes the most moates: the clearest glass the least spots, and the best water is next the Fountain: even so when the spiritual man is strong in the inward man: it sees the more moates and bracks in the spiritual strength, and labours for more strength against weakness, which a natural man cannot conceive of: as in the 1 Pet. 4. 4. *They think it strange that you run not with them into the same excesses of Rye:* that is, they know not the reason, or they cannot conceive what should keep men from loving such and such vices, which they love, like blind men they hear the Pipe but see not the persons that dance, so they hear the word, but they see not the rule by which the spiritual man goes. As a Country man that comes and sees a man draw a Geometrical line, he marvels what he means to spend his time about such an idle thing, when that he which drawes it knowes it is of great use.

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Fourthly in degree, that is in the generalitie of the growth, when you grow in every part proportionable. A natural man may grow in some parts, but not in all parts, As for example he may have a large capacitie of knowledge in Divine truth, yet he hath but weak affections to God, or it may be his affections are strong, but his judgement is weak: or it may be he is strong in both: that is, he knowes the good, and after his manner of loving he loves the good; but yet there is weakness in the will, he will not yield any true unreserved obedience to God: but it is not thus in the spiritual strength, that is in the growth of the inward man, for that leads him unto an universal growth in all parts. Now in the natural growth we say it is not proper Augmentation except there be a growth in all parts, as if a man should grow in one member and not in another, as in the arm or leg, we would not say that were a growth, but a disease, and that many humours in the body were met together, that it were rather a sign it should be cut off from the body then a help unto
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the rest of the body : even so the growth in the natural strength in any one part of the soul, rather hurts then helps, that is, it rather shewes the disease of the soul, then the health of the soul : but the spiritual strength growes in all parts ; so much for the first difference.

The *second* difference is in the beginning and ending of that strength, that is it hath another *Alpha* and *Omega* : for the strength of the spiritual man is wrought by the spirit and word of God, as thus, the principles of Religion being taught him out of Gods word, hence there is spiritual strength secretly conveyed into the soul : for I say no man can receive the spirit, or this spiritual strength but by the Gospel, therefore consider what the goodness is that you have, and how you came by it, whether it came by the Gospel or no ; if it did you shall know it by these particulars.

2.
Differ.

First, Examine whether ever thou wert humbled : that is examine whether by the Preaching of the Law you have had such a sight of sin, that hath broken your hearts. If thus in the first place you came by it, it is a sign that it is the true growth, for this is the first work of the spirit when it comes to change the heart of a Christian, and to make him a new creature it deeply humbleth him.

1.

Secondly, Examine whether there hath followed a comfortable conviction and manifestation of Gods love in Christ, which hath not onely wrought joy and comfort against the former fear, but also a burning and affectionate desire after Christ and Holiness. Therefore if the Holiness that is in you be thus wrought it doth proceed from the spirit, for this orderly proceeding of the spirit doth make it manifest. But as for the natural strength, it hath no such beginning : it is not wholly wrought by the word : it may be he hath been a little humbled and comforted by the word, but it is not thoroughly and soundly, but it is a overly habitual strength of nature picked out of observations and example.

Again as the spiritual strength hath a different beginning, so it hath a different end: that is the ends of them are as far, if not further different then the beginning, for as the spiritual strength hath a different beginning, so it hath a different end; that is the end of them are so far, if not further different then the beginning: for as the Holiness that is in a gracious man ariseth from a higher well head, so it leads a man to a more noble and excellent end then the natural strength; for the end of a spiritual mans strength is Gods glory, that he may yield better obedience unto God, that he may keep touch with him, and keep in with him, that he may have more familiarity with him, and more confidence & boldness with him in prayer, In a word that he may be fit for every good work. But the end of the natural mans strength is his *himself*, his own profit and pleasure, & his own good: for as the rise of any thing is higher, so the end is higher. As for example, water is lifted upon the top of some Mountain or high place because it may go further, then if it were upon even ground, so when a man is strong in the *Inward man*, he is set up higher, he hath another end, & that is to please God and not himself, and thus much for the *second* difference.

3.
Differ.

The *third* difference is this, he that is spiritually strong, is strong in faith, that is, the strength of the *Inward man* is Faith, but the strength of the outward man is but moral strength, gained by the diligent improvements of nature. Now it is faith that gives strength, a man is not a strong man in Christ, or in the *Inward man*, that hath not a strong faith, for faith it the only thing that makes a man strong, that is which makes a difference between a spiritual man, and a natural man, for as Reason makes a difference betwixt men and beasts, so faith make a difference between a holy man and a wicked man. As for example, take a *Philosopher*, that doth excel in other things, as in humane knowledge, he goes before other men, yet in matters of faith and believing he is as blind as a beetle, and the Reason is this; A Christian sees and doth all things

things by faith; but the other onely but by the light of nature, and this is the same that the Apostle speaks of *Heb. 11. Of weak they became strong*, that is because they had *Heb. 11.* faith, and were strong in the faith, and trusted, and believed and hoped in God therefore they became strong; that is they did that which other men could not do that wanted faith; *Sisera* might do as great things as *Gideon*, but here is the difference; *Gideon* doth them all out of Faith, the other doth them but from Nature: and so *Socrates* may in worldly things be as wise as *Paul* that is, as wise in understanding and in policie, by reason of excellent natural parts: but here is the difference *Paul*, doth all things out of faith, and *Socrates* doth not, therefore the Apostle faith, in the *1 Tim. 4. 10. We are strong because we trust in the living God*, that is we have a strong faith in God, *1 Tim. 4. 10.* and that makes us stand out all the assaults of men and Devils: I say this is that which make a difference betwixt us and the men of this world; *Diogenes* may trample under his feet the things of this world as well as *Moses*, but *Moses* by faith chose rather the things of another life then these. *Heb. 11.* That is faith in Christ made him to chuse grace *Heb. 11.* before the things of this world; but it was not thus with the other, he chose it not out of faith as *Moses* did, that is he saw not Gods Commandments; carnal men they do many things but they do them not to this end: for then and not till then is a spiritual man strong, when he will let life, riches, honor, & pleasure, liberty and all go for Christ, which he cannot do without faith: The natural man will never do this; this is the only property of faith, which is a supernatural work in the soul, and therefore the Holy Ghost faith, they *suffered with joy the spoiling of their goods*, that is they let them willingly go, life and liberty, and all shall go, before Christ shall go. A noble *Romane* may do some thing for his country, and for himself, but there is a by end in it, that is he doth it not in a right manner, to a right end; but the spiritual strong man doth all things in a spiritual manner, to a saving end, the one doth it for vain
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glory but the other in uprightness of heart. For in faith there is a double work. —

I. *First* it empties a man, that is, as a man that hath his hands full cannot take another thing, till he hath let his handful fall, so when faith enters into the heart of a man it empties the heart of self-love, self-will, that is it purgeth out the rubbish that is naturally in every mans heart, and lets all go to get hold on Christ: all shall go then, life, and honour, profit, and pleasure, and he is the truly spiritual man, that can thus lose the world to cleave to Christ, and miserable are they that cannot, and by emptying himself of himself, he is filled with the power of Christ.

Secondly, As it empties the heart of that which may keep Christ out of the soul, so in the second place he seekes all things in God and from God, that is he first seekes Gods Love and Gods blessing upon what he doth enjoy, and then he goes unto secondary means, and useth them as helps; but a man that wanteth faith he will not let all go for Christ, he will not seek first unto God in any thing, but unto secondary means, and then if he fails, that is if he want power to supply, then it may be he will seek unto God, and hence it is that he will not lose his life, or liberty, or honour for Christ, because he sees more power and good in the creature then in God.

Again this makes the difference between the Christian and Christian, namely Faith, and hence it is that some are weak, and others are strong, hence it is that some are more able then others, for the greatest duties of Religion, as for example *Caleb* and *Joshua* can do more then the rest of the people, and what is the reason but because they were stronger in the faith then others? And so *Paul* said of himself that he could do more then they all, because *Paul* had a stronger faith: for the truth of a mans strength is known by his strength of faith that he hath, it discovers whether he be naturally strong or spiritually strong; for this is the first work of the spirit after Humiliation in the conversion of a sinner, namely to work faith in him, and

no sooner faith but as soon strength, and the promise follows faith. *He that believeth, and is baptised shall be saved; but he that believeth not shall be damned, Mar. 15. 15.* And this Mark 15. 15. is the course that we take, first we preach the Law unto you, and we do it to this end to humble you, and to break the hard disposition of your hearts, that so they may be fit to receive Christ, And when we have thereby humbled you, then we Preach unto you the Gospel, beseeching and exhorting you to believe in Christ, for the pardon of sins, past, present, and to come, and to lay down the arms of Rebellion, which you have taken up against Christ, and you shall be saved, And yet notwithstanding how few are either humbled by the one or perswaded and provoked by the other, but are (as the Prophet saith) having eyes and see not, ears, but they hear not, that is, seeing they do not see, and hearing they do not hear, as for example, when a man is shewed a thing but yet he mindes it not, that is the eye of the mind is upon another object, that man may be said to see and not to see, because he doth not regard it, or a man that hath a matter pleaded before him, hears it, but his mind being otherwise imployed he regards it not: in that respect he may be said to hear, and not to hear, because he mindes it not, And what is the Reason that we Preach the Law, and the judgements of God so much unto you, and what is the Reason that we beseech and intreat you so often to come in and receive Christ, and you shall be saved, time after time, and day by day, and yet we see how little efficacie the word hath? what is the reason that the word wants this effect in you, as not to humble you? what is the reason, that you are not more affrighted with the judgements of God then you are? what is the reason that you remain as ignorant and careless as ever you were, but because you do not believe, that is, you want a true saving and applying faith; for if you had, the word would work other effects in you then it doth, as for example: if one should tell a man, that such a benefit or Legacie is befallen him, that would raise him

him to great honour, though before he lived but in a mean condition ; if this man did but believe it, surely he would be affected with it and rejoyce: So truly if you did but believe that Christs Grace and Salvation were so excellent, and that Holiness, and the strengthening of the Inward man, would bring you to so happy a condition and estate, as to be the heirs of Heaven, you would rejoyce in Christ and grace onely. Again if you did but believe that the word of God is true, and that God is a just God, I say if the drunkard did but believe that the drunkard shall be damned : or if the Adulterer did believe that no *Adulterer should inherit the Kingdom of God and of Christ*, or if the prophane person and the Gamester did but know that they must give an accompt for all their mispent time and idle words, and vain communication, they would not sport themselves in their sins, as they do ;

Again if we did but believe that God calleth whom and when he pleaseth, and that *many are called but few are chosen*, that is, if a man consider, that though here be a Church full of people, yet it may be but a few of them shall be saved : I say if a man did but believe this, surely they would not defer their repentance, That is, They would not put off the motions of the spirit, but they would strike while the Iron is hot, and grinde while the winde blowes. But men will not believe and therefore it is that they go on in sin as they do.

Matth. 8. 44.

It is not so for earthly things, men are easily to be brought to believe any promise of them, As for example: If a man shall come and tell a man of a commoditie, which if he would buy, and lay by him, it would in a short time yield an hundred for one, oh how ready would men be to buy such a commoditie with the wise Merchant, *Matth. 8. 44* they would sell all that ever they had, to buy this ; oh that men would be thus wise for their souls.

Beloved I tell you this day of a commoditie, the best, the richest, the profitablest commoditie that ever was bought, even Christ, grace and salvation for which if you

you will but lay out your stock to buy them you shall have them, that is if you have but a desire to rest your wearied souls on Christ & to lay him up in your hearts, I tell you it will yield you an hundred for one: Christ who is the commodity himself saith, *Mark 10. He that forsaketh Father, and Mother, wife and children and life for my sake shall receive an hundred fold in this life, and everlasting life in the world to come:* but men will not believe that, but time will come when you shall see it to be true, and befool your selves that you lost so precious a bargain as Christ and salvation is, for the disbursing of a little profit and pleasure, but as I said before the difference lies here, men want faith, and hence it is that they neglect the strengthening of the inward man, And are so over-burthened with losses, and crosses because they want faith. And so much for the *third* difference.

The *fourth* difference is this, natural strength leads a man unto a form of godliness, but the spiritual strength leads a man unto the power of godliness. I call that the form of godliness, when a man doth perform or do any thing with carnal affections not to a right end, and it is known by this, when men fall away from that stedfastness, or form, or shew of holiness which they seemed to have; this form of godliness is the same with that *Heb 6. which have tasted of the word of life, and yet notwithstanding fall away,* that is, they seemed to have tasted of saving grace, and to have the power with the form, but it was not so because they continued not, that is, they lost the form which made them seem to be that, which now it appeares they were not. 4:
Differ.

Again I call that the power of godliness which is performed by the Divine power, force and efficacie of the spirit: in the *Rom. 2.* it is said that *The Gentiles that were not under the Law did by nature the things contained in the Law:* *Rom. 2.* That is, they did not by the power and efficacie of the spirit, but by Nature. This *Faul* speakes of in the *2 Tim 2. 2 Tim. 2. 3.* *3. In the later time men shall come in form of godliness,* that is

with a form or shew without substance or power of the spirit, But the inward strength which is in the *Inward man* doth not onely teach you to do, but also it teacheth you how to do them; from an inward principle of sanctifying grace.

But know also men that have but a common strength, have some bubbles and motions to good, and they seem to have this strength, because they have the law of nature written in their hearts, and they may promise much, and yet not be spiritually strong, having onely a form, because he cannot do spiritual actions in a spiritual manner, for he goes about them with a natural strength, which should be performed with a spiritual strength in 1 Pet. 1.3. *Who are kept by the power of God through faith unto salvation.* That is, when a man is truly regenerated, when he hath not power of his own to do the will of God, then he hath the spirit to help him, that is, they are not only kept by his power, but also they are enabled to all the acts of grace betwixt this and salvation.

1 Pet. 1.3.

5.
Differ.

The first difference between the natural and the spiritual strength is this. That which proceeds from the spirit is alwayes joyned with Reluctancy of the will, but in the natural strength there is no Reluctancy, because there is no contraries, but in the spiritual man, there are two contraries, the flesh and the spirit; in every new man there are two men, and you know these can never agree, but are still opposing one another. As for example, a man that is going up a hill he is in labour and pain, but he that is going down a hill goes with much ease; so there is much labour and pains which a spiritual man takes to subdue the flesh, but the natural man hath no reluctancy at all, that is he hath no fighting and struggling with corruption, but he goes without pain, because he is but one, he is one man, and one cannot be divided against it self, but in every spiritual man, there are two men, the old man, and the new man, the flesh, & the spirit. And hence growes that spiritual combate, Gal. 5. 13. *The flesh lusteth against the*

Galat. 5. 13.

the spirit, and the spirit against the flesh that they cannot do the things that they would. These two men in a regenerate man strive for masteries. And you must know also, That in a natural man there may be a kind of reluctancy in the will against some particular sin, as covetousness strives against pride, and pride against niggardness; yet not fighting against it as it is a sin, but as it crosseth and thwarteth his covetousness and pride.

Again know that a natural man may have reluctancy in some part of the soul, as in the conscience, the conscience being sensible of sin, hence it may convince the man, and yet the rest of the faculties be at peace, but where this spiritual strength is, it is in all parts, not one facultie against another, but all are fighting against sin in the whole man. Now the reason that there is not this reluctancy in every facultie in a natural man is, because he wants saving grace to oppose the workings of sin. That is, grace is not in the facultie opposite unto the corruption that is in it, but in the holy man there is. And therefore he is like *Rebekah*, there are twins in him, *Jacob* and *Esau*, the flesh and the spirit, hence it is that *Paul* complaineth so in *Rom. 7.* *I finde another Law in my members rebelling against the Law of my mind: A Law, That is I find something in me that is contrary unto me, and in my members, That is in my body and soul: notwithstanding I see the evil of sin as most contrary to grace, yet I cannot avoid it, I cannot do the things that I would. But the natural man doth not hate the evil of sin, otherwise then as it brings punishment.* Rom. 7.

Secondly, I do delight in the Law of God in the inward man, That is, howsoever I am captivated and violently carryed unto the committing of sin, yet it is against the desire of my soul: he hath no pleasure, he can take no delight in it, for his delight is in the *Inward man*. But the natural man looks upon the Lawes of God as burthens, and therefore he will not submit himself unto them, because he is not strong in the *Inward man*, he promiseth, but he per-

forms not, he yields, and yields not: That is, to some thing but not to every thing, & thus much for this last difference, betwixt natural strength, and the spiritual strength.

2.
Use.

Secondly, is it so that the strength of the inward man is to be desired above all things, then in the second place it may serve for exhortation to all men, that they would labour to grow strong in the *Inward man*, And that they would now at the last gather the fragments of their thoughts and desires, which have been formerly set to get other things, & wholly to imploy them for the getting of this strength. And so much the rather, because other things are as the husk without the kernel, or as the scabberd without the sword, which will do a man no good, when he stands in need of them. As for example, to be strong in riches, honour, credit (and this is all the strength that most men desire) what good will these do, when you come to wrestle with sin and death? yet men are violent after these, but to be strong in the *Inward man* who seekes or inquires after it? I know every man desires to be strong in all earthly strength, but I beseech you above all things labour to be strong in the *Inward man*, It is the folly, weakness, and sickness of men, they look all without doors, and upon outward things, That is to the strength of the outward man, but they seldom or never look within at all, that is to strengthen the *Inward man*: Oh that I could perswade you as I said before, to gather up your thoughts and desires together, and set the soul in assurance of grace, that you may mortifie these inordinate affections, which keep back the strengthening of the *Inward man*, as covetousness, pride, pleasure, self-love, vain glory and the like: Then it would be an easie work, and no burthen unto you to strengthen the *Inward man*: but here men stick, the way is too narrow, it is a hard matter to perswade men to it, That is, To make them believe there is such excellencie in the one & not in the other, that grace is the better part, Therefore that I may the better prevail with you to attend to the strengthening of the *Inward man*,

I will

I will lay down some motives to incite you to it.

The *first* motive to move you to strengthen the inward man is this, Because your comfort lies most in the *Inward man*. There is all your comfort, and therefore to strengthen that is to adde unto your comfort: As for example the sun brings comfort with it, because that bringeth light, so the more of the *Inward man* you have, the more light and joy. Now the reason wherefore the strengthening of the *Inward man* brings the more comfort, is because it is the greater facultie, and the greater the faculty is the greater is the joy or sorrow. As for example, take a man that is troubled in mind, none so humble, none so Penitent, none so sorrowful as he, and therefore it is said that a sound heart will bear his infirmities, but a wounded spirit who can bear? That is a man may be able to speak of any grief, but the grief of a troubled minde who can expresse? On the contrary take a man that is at peace with God, who so joyful and comfortable as he? Now the outward man is the lesser facultie, and therefore it is capable of the lesse comfort; That is, It doth not in any measure know what true comfort and joy there is in the *Inward man*.

Again what joy the outward man hath in these outward things it is but according to the opinion of the inward man, That is, the comforts is no more then they are esteemd of the *Inward man*; If the inward man do not esteem them as worthy the rejoycing in, they will not bring comfort. Again all the pains and labour, and all things else you do bestow upon the outward man is but lost labour, that will do no good, brings no sound peace to the spirit, and who will bestow labour on a vain thing? but if you strengthen the *Inward man*, the labour that you take about that will bring you great advantage, it will arm you against all losses and Crosses, and reproach and povertie that you shall meet withall in the world whiles you are in the way to Heaven.

Again consider that though you be strong in the outward man, yet you are moveable, subject to shaking and

fleeing, but it is otherwise with the *Inward man*, it makes a Christian stedfast and immoveable, That is it will so establish the heart in grace that he will stand firm unto Christ in all estates; It is with the outward man as it is with the seas: Though the strength of the stream run one way, yet the winde blowes contrary, it moves, and stirs, and strives, and disquiets it: when losses and crosses come, they break the frame and strength of the outward man, but the *Inward man* is like the firm ground, let the winde blow never so violent, yet it moves not, it stands fast.

Again in the abundance of outward things there is no true contentment; neither in the want of them; But where the strength of the *Inward man* is, there is no cause of dejectedness, this difference we shall see in *Adam* and *Paul*: *Adam* though he was Lord of all things, and had the rule of all the creatures; Yet when he was weak in the inward man, what joy had he? nay what fear had he when he hid himself in the garden? Again look upon *Paul*, who in the want of these outward things is not dejected at all, as in *Acts 16*. It is said that when *Paul* and *Silas* were in prison in the stocks, the prisoners sung for joy; Now what was the reason of it, but this, because they were strong in the *Inward man*, and therefore you see that all true peace is that which cometh from within, and when you rejoyce in that, your rejoycing is good, that is you stand upon a good bottom. Alas you think to have contentment in your riches but you will be befooled, they will deceive you. If you build upon them, you will build without a foundation and go upon another mans leggs. Now were it not far better for you to get leggs of your own, and to build upon a sure foundation; And this you shall do if you strengthen the inward man.

Again consider, if you do not strengthen the *Inward man*, wicked thoughts will get strength in your hearts, and evil actions in your hand swere it not better to be strong in the *Inward man*, and to have Holiness and grace in the heart:

heart; let this therefore move you to strengthen the *Inward man*. Thus much for the first motive.

The *second* motive to move you to strengthen the inward man is this, if you labour to strengthen the *Inward man*, you shall thereby please God, that is if a man had never so much strength, yet if it be not the strength of the *Inward man* he cannot please God. That is he cannot perform any holy duty in such a holy manner as God will approve of. And therefore the Prophet saith that God doth not delight in any mans leggs, that is, he cares not for any mans strength, be it never so great or excellent, except it be the strength of the *Inward man*, and on the contrary he regards the holy man with his strength, though outwardly weak, as in *Isai. 57. I will dwell with him that is of an humble and a contrite heart.* That is, he that is of a contrite spirit, he is spiritually strong, therefore I will dwell with him.

2.
Motive.

What is the reason that men seek so much the favour of Princes and great men but because they may be exalted unto honour? Wherefore then should we not much more labour to have favour, and to be in familiaritie with God who is the Kings of Kings and Lord of Lords, who hath power to exalt one and to pull down another. Now if we would but bring our hearts to believe this, that in strengthening the inward man we should get and grow in favour with God, then men would be stirred up to set upon this work.

But withall you must know that by the strength of this *Inward man* you do not please God by the way of merit: for so Christ onely, and none but Christ pleased God. But when you strengthen the *Inward man* you please God by way of object: you chuse grace and favour and holiness above all things; Merit was the Argument that Christ useth unto his Father to glorifie him, *John 17. Father I have glorified thee on earth, I have finished the work, therefore glorifie me:* That is I have merited this at thy hand that thou shouldst glorifie me because I have perfectly pleased

John 17.

Johu 14.

pleased thee in doing thy will. Again it is the Argument that Christ useth to his Disciples in *John 14.* *Herein is my Father glorified, in that you bring forth much fruit:* That is when you grow strong in the *Inward man*, and can bring forth fruit according to his will, you please God, and therefore it is that the Scripture sets forth the members of Christ by the Olive tree, and to sweet oil, the one full of fatness, the other full of sweetness, so the *Inward man* makes a man fat, that is rich in grace, and like oil, as the nature of it is to cheer, and beautifie the countenance: so doth grace, it sweetneth the soul, and makes it beautiful unto God, therefore let this move you to strengthen the *Inward man*, that thereby you may please God.

3.
Motive.

The third Motive to perswade you to strengthen the *Inward man* is this, because this inward strength drawes on the outward strength more prosperous: Now who would not thrive in the things of the world? but if you turn it, the contrarie will not hold so: for the outward strength will not draw on the inward strength, therefore our Saviour saith, *Seek ye first the Kingdom of Heaven, and the Righteousness thereof and all other things shall be added unto you*, That is the way for you to thrive in the outward man is to get strength in the *Inward man* first, seek you first Christ, and grace, and Holiness, and then the effect will follow: *all things*. That is, whatsoever you shall stand in need of shall be given you. And in the 48. of *Isaiah 18.* as the Lord saith, *Oh that my people had but a heart to consider*; That is, oh that my people would but be wise, first to strengthen the *Inward man* and then, as it followes, your *Prosperitie should be as the floods*, That is then your outward strength should abound like floods. Again in *Prov. 22.* the wise man saith that *the reward of Holiness is riches, and honour, and life*, That is he that is strong in the *Inward man* shall have whatsoever may be necessary or good for the outward man, and therefore we should strive to grow strong in the *Inward man*, That is to be full of grace and spiritual wisdom, especially against evil dayes,

Isai. 48. 18.

Prov. 22.

dayes, that when they come we may have strength to bear them.

Now the inward man will bear a mountain of afflictions, and reproaches, which will presse and squeeze the outward man to powder. *A sound heart will bear his infirmities, but a wounded conscience who can bear?* That is it the inward man be weak, who can bear the burthen of afflictions, and the like; but if the *Inward man* be strong then the *will* will bear a part, and the *affections* will bear a part with the Conscience, and so the burthen will be the lighter; but if you be not strong in the *Inward man*, it is impossible that you should bear them, therefore let us not busie our selves about Phantasies and vain things that will stand us in no stead, but let us labour to strengthen the inward man.

The fourth Motive to perswade you to strengthen the *inward man* is, because a man is that which he is in the *Inward man*. A man without the *Inward man* is but a scabberd without the sword, that is worth nothing, and therefore the wise man saith, that *The righteous man is more excellent then his neighbour*, That is the excellencie wherein he doth exceed him is the *Inward man*, and therefore Christ in the *Canticles* when he would set forth the excellencie of his spouse, he saith that *She was fairer then the daughters of men*, That is shee is fairer because she is more excellent to the *inward man*, she is *All glorious within*: *Psa. 45.* *Psal 45.*

That is the holy man doth as far exceed the natural man in beauties, as pearls do exceed pebble stones, as gold excels bras, or silver copper: I know that every one doth desire to be in some excellencie, I say it is a propertie in nature to seek for some excellency. Then is it not the best wisdom to seek it in the best things, that is in the inward man? Now as there is means to be rich in the outward man, so there is means to be rich in the inward man. Therefore I beseech you use the means that you may be rich in grace and Holiness. In the *Prov. 30. 4.* The wise man sets forth the excellencie of that man that is strong

4.
Motive.

Prov. 30. 4.

Johu 14.

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4.
Motive.

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Prov 30. 4.

Prov. 30. 4.

in the *Inward man*. There are four things saith he that are excellent: a Lion, a hee goat, a grey Hound and a King, before whom there is no standing; first he is a Lion, That is he is strong in grace; secondly he is a grey hound, That is he is swift in the performance of all holy duties: Thirdly a hee goat, serviceable to God and profitable to the Church; fourthly a King to rule, and over-rule his lusts. Every spiritual man is a King because he bears rule in the inward man; but it is not so with a wicked man, his lusts rule him that he is a slave, and not a King, and therefore the Apostle saith: *let not sin reign in your bodies to obey it in the lusts thereof*: That is; if it once reign, it will rule, and if it rule, you must obey whatsoever drudgery or slavery is enjoined you. Therefore labour to get strength in the *Inward Man*, And know also that you shall not only be free from the slavery of sin but you shall also keep your excellencie. And therefore it may be said of every one that is weak in the inward man as *Jacob* said of *Reuben* in the 42. of *Genesis*, *Thou art become as weak as water*: That is, thou wast that which thou art not now, thou wast excellent, but now thou hast lost it.

Gen. 42.

Psal 1.

So I say unto you, if you lose the strength of the inward man you will lose your excellency. Now no man would willingly lose his excellencie; if you would not lose, you must keep strength in the inward man: In the 1. *Psal.* the Psalmist sets forth the excellencie of that man that is strong in the *Inward man*, *He shall be like a tree that is planted by the rivers of water*. First he sets forth the properrie of the spiritual man, he shall be green, secondly he shall be as a tree planted, that is that shall not easily be plucked up. Thirdly his perpetuities: his branches shall never wither, That is he shall never grow unseemly. Fourthly his fruitfulness; he shall bring forth fruit in season that is he shall be fruitful in grace: But on the contrary, when a man grows weak in the *inward man* it will be far otherwise with him, he will be like a tree that hath lost both
sap

sap and root, leaf and fruit, set in an barren soil with withered branches and fruitless, fit for nothing but the fire; but if a man can keep the strength in the *Inward man*, neither reproach, disdain nor shame or the Devil shall be able to make a man miserable, Therefore keep the vigour of the *inward man* safe, whatsoever becomes of the outward man. And there is good reason why you should keep the *inward man* safe, because it keepes the soul and directs it to that right end. In the 1. *Eccles.* The *Eccles. 1.* wise man saith *all things are vanitie* and vexation of spirit, That is when a man loseth his happiness in the *Inward man*, Though he keep the outward man secure, yet it is but *vanitie* and *vexation of spirit*. That is he goes besides the rule he should go by: For there is a rule unto every creature that he is to go by, And the nearer the creature comes unto the rule, the more excellent is the creature, but if it go besides the rule it looseth its excellency. As for example the fire and water they are excellent creatures if they keep to their rule, But if they exceed their rule, they become hurtful; so the rule of the soul is the law put into the *Inward man*, And the closer you keep to this, the more excellent you are. Therefore that you may keep your excellency, which you cannot do except you strengthen the *Inward man*, let this move you to a diligent attendance to it.

In the *third* place this may serve for direction, for you may say unto me, you have shewed us what this inward man is, And the differences betwixt the inward strength and the outward strength, And you have also laid down Motives to move us to strengthen the inward man: But alas how shall we strengthen the *Inward man*.

To help you in this work I will lay down some means, by the use of which you may be strengthned. But before I come unto the particulars it will not be amisse to stand upon the general, That is to perswade you a little, to desire to be strong: for if you could but bring your hearts unto this, but desire to be strengthned, it will be a great

3.
Use.

Inward Strength

means to move us to prevail against whatsoever may seem to hinder us from it. I say if you did but desire it, that is if you did but know the excellency of the *Inward man*, it would work a holy desire in you, and a true desire will let no means escape that will further a man. This is the same means that Christ useth to his Disciples when he would have them in love with faith, If you have faith faith he, *but as much as a grain of Mustard seed, you shall be able to remove mountains.* That is if you did but know the excellency of this grace of faith you would desire it, and if you did but desire it you would never rest till you had got it; so if you did but prize grace and the worth of the *Inward man* at a high rate, you should be sure to gain it. Therefore you know the promise in the 5. of *Matthew*, *Blessed are they that hunger and thirst after righteousness for they shall be satisfied.* Therefore if you would but bring your hearts unto this frame as to hunger after the strength of the *Inward man*, you shall have it, or if you can but bring your hearts to this temper as to desire and seek after the strength of the *Inward man*, you shall find it; as in *Prov. 2.7.* *If thou searchest for her as for silver, and diggest for her as for hidden treasure then thou shalt find her.* That is, if thou didst but esteem the *Inward man* as men do silver, and prize it, as a rich treasure at a high rate, Then the effect would follow you, shall find it. So then if you will desire salvation, and happiness, and the strength of the *Inward man*, you shall have it, for you will never thrive in grace until you have a desire to thrive: grace will not grow till there be a desire wrought in the soul, for when men do not delight in the *inward man*, they never grow in grace and holiness. That is they are not as trees planted, that bring forth seasonable fruit, but are barren; do what you will to it, the soul is naught, for the Spirit hath not yet tilled the heart, and sown in it the first beginning of the seed of grace which is an earnest desire after it. Now as it is good in the bodily sickness to know the means of recovery, so in the sick-

Matt. 5.

Prov. 2.7.

sickness and weakness of the *Inward man* it is good to know the means by which it may be strengthened: Therefore we will come to the particular means for the strengthening of the *Inward man*.

The first means to strengthen the *Inward man*, is to abound in spiritual knowledge, because the more knowledge the more strength; for the spirit of Divine truth is the strength of the soul: for as the soul is unto the body, so is the word unto the *Inward man*: the body is dead without the soul, not able to do any thing, so the *Inward man* without the spiritual strength, which is wrought in the soul by the saving knowledge of the word is nothing but weakness. Therefore the Apostle saith 1 Pet. 2.2. *As new born babes desire the sincere milk of the word that ye may grow by it,* That is knowledge in the word will make you grow strong in Christ; The contrary to this we see the Apostle upbraids the *Corinthians* with: 1 Cor. 3.1. And in the Heb. 5.13. because they were weak in knowledge he calls them *babes*; for saith he, *He that is not expert in the Word of Righteousness, he is a Babe.* Therefore labour to abound in spiritual knowledge that you may be strong in the *Inward man*: I presse this the more, because I fear many of you are weak, because you are ignorant, That is you want this spiritual knowledge; you know in our ordinary talk we count ignorance folly, That is, when a man doth any thing that he should not do, or would not do, if he did but understand himself; we say that man is weak in judgement, or it is folly: surely this weakness in the *Inward man* is folly indeed, and a man cannot shew his weakness more then to be weak in spiritual knowledge. And yet you must know that a man may have much knowledge, that is worldly knowledge, and the notional or speculative knowledge of Divine truths, and yet be but weak in the *inward man*, for there is an artificial knowledge which fills the brain, but the spirit goes no further and descends no lower, That is, it doth not sanctifie that knowledge in the heart, and the *inward man*.

I.
Means.

Again there is a knowledge of the spirit or experimental, which is an operative knowledge and goes along with this other knowledge, and bends it to Sanctification, and is practical: but yet you must know, I say before you can be strong, there must be some proportion between the spiritual knowledge and the spiritual strength, as for example, one man eates and is fat and lusty, another man eates and is still lean: so some have as much as others have, and yet are not so strong as others. And yet we say not but as the lean man is strengthened by the meat he eates: so he that hath weaker knowledge is strengthened by it: but where the Lord works by his spirit the greatest knowledge, accordingly strength is increased. Therefore I beseech you labour for a full measure of saving knowledge, that is, for a working, urging, operative and powerful knowledge, And this I do not onely speak unto you that are weak, but also unto you that are strong, that you be careful to adde unto your knowledge, for what is the reason that you do not grow in grace, but because you are not careful to adde more knowledge unto that which you have?

It may be you pick some good thing from some Sermons, or from some good book, but presently you forget them, you do not make it your own by Meditation, it slips out of your memory again, and so doth you no good: but if you would be careful to adde unto it, you would grow stronger in the *inward man* then you do. And here is the misery of us that are spiritual Builders: other Builders when they have built a house, the owner lookes to it himself, and keepes it in reparations: but when we have done what we can to build up in the *inward man*, and think that you will put to your hands your selves; when we are to further the work of grace, you begin to pull down your buildings again your selves by your ignorant and loole lives, That is by following your pleasure, your sporting and gaming, and prophaning the Lords day. Therefore you must labour to grow in know-

knowledge if you will grow strong in the *inward man*.

The *second* means to be used, if you would grow strong in the *inward man* is this: you must be diligent in the use of all means, as the wise man saith, *The hand of the diligent maketh rich*: so where there is much diligence in the use of the means of grace, there is much strength in the *inward man*; no men get spiritual strength, but they that are diligent, And therefore this is the reason that men are not strong in the spiritual strength, because like the sluggard you are not diligent in the use of the means. That is, you take no pains for grace, and therefore it is that you get no increase: for according to the proportion of your pains, so is the *inward man* strengthened, And as you use them more diligently, so you find the strength of them more operative and powerful: for it is in the soul as it is with the body: If you be not diligent and careful to feed the body, it will wither and consume away, and grow weak, so if you feed not the soul diligently, and use the means constantly, you will breed weaknes in the soul, and the more remisse and secure you are in the performance of holy duties, the weaker you are.

It may be you think it will not weaken you to omit private prayer: but omit it once, and it will make you careless, and the more you neglect it, the more unfit and undisposed will you find your selves when you would, and your strength will abate. Or you think you may prophane one Sabbath, or you may take your pleasure immoderately sometimes: but beloved it will make you secure, That is the more a man doth in this kinde the more he may do, For this is true in every act; every act inclines a habit, and a habit brings custom: so it is as true in good things, the beginning of good things brings many particular good things, And therefore if you can but get your hearts in a frame of grace, you shall find a supply of grace: because Christ saith, *unto whom soever hath unto him shall be given*, That is, he that hath grace, & is careful in the use of the means, by Gods appointment he shall thrive in holi-

holiness, for if you once get but the beginnings of saving grace, and be industrious, and careful to imploy them, then you will in time grow strong: you know what Christ said unto the servant that had used his *Talent* well: he had *more* given him.

So if you be diligent in the use of the means, the *inward man* will grow strong: but for the using of the means observe these *Rules*.

1.
Rule.

The *first Rule* that I would have you observe, if you would have the means effectual, is this: you must use all the means. If you use but part of the means you will not grow strong: for as it is with the body so it is with the *inward man*; for the health and growth of the body a man will use all means, labour and recreation. In health, for the whetting of the facultie; *Physick* in sickness. In a word he will use every thing that he may strengthen the body. Thus you must do for the strengthening of the *inward man*, you must use all means, As hearing of the word, receiving the Sacrament, prayer, Meditation, conference, Communion of Saints, particular resolutions to good, or else the *inward man* will not grow strong; These are the food that the *inward man* feeds on: It is with the *inward man* as it is with a plant: If you would have a plant to grow, then you must set it in a good soil, you must dig about it and dung it and water it; but if you be careless where you set it, it will not prosper and thrive: even so if you do not add fatness of soil to the beginning of grace, That is if you do not use all the means, As the Communion of Saints, and prayer, and hearing of the word; the *inward man* will not grow strong, but wither and die that is you will be dwarfs in grace and holiness.

2.
Rule.

The *second Rule*, if you would have the means effectual, is this, you must look that you perform holy duties strongly: for then the means do strengthen the *inward man* when they are done with strong affections, That is when a man useth them not remissly and collyly: for remiss actions weaken the habit: As for example take, water
that

that is exceeding hot, and put cold water to it, and you will weaken it; so perform Holy duties and use the means of grace remissly; and they will weaken the habit to good, that is it will work an indisposition in the soul. Therefore do them strongly, with much zeal and fervency of affections that the *inward man* may grow strong by the performance of them.

The *third* Rule if you would have means effectual, Then you must be constant in the use of the means; for what is the reason there is so little thriving in grace, that men remain cripples in grace, but because they use the means of grace but by fits and halves; That is they are not constant in a good course of life, they are still off and on: they shoot sometimes short, and at other times they hit the mark, That is they come seldom unto the means: Now and then they pray, and now and then they use the Communion of Saints; Now this inconstancie disableth the facultie, and weakens it, And therefore it is impossible you should thrive in grace except you be constant. The Apostle *James* calls them *unstable men*; That is let these never think to receive strength in the inner man till they come to more constancie in good. Therefore labour to be constant in Prayer, in hearing, in Meditation, in the Sacrament, and in conference, which if you be not: you will not grow strong in the *Inward man*.

3.
Rule.

The *fourth* Rule, if you would have the means effectual is this, you must take heed of depending on the means without an eye to God in them; For know that the means without God is but as a pen without ink, a pipe without water, or a scabberd without a sword, That is they will not strengthen the *inward man* without God: for it is the spirit that puts life in the means: And yet you must not cut off the pipe from the well head, that is you must not depend upon God without the use of the means; but you must use both: First seek unto God, and depend upon him for the strengthening of the *inward man*, and withall use the means constantly, because, as water is carried

4.
Rule.

from the well head through the pipe; And so from the pipe to many places: so the means are as pipes to convey graces unto the soul, therefore use them, and cut them not off by carelesnes: if you do you will cut off the strength of the *inward man*.

3.
Means.

The *third* means if you would strengthen the *inward man* is. You must get rectified judgements: That is, you must see that your judgements be right, for men do deceive themselves in their judgements; they think that they have strong judgements, and that they are able to judge of things, when indeed, they are marvellous weak; And that you may not deceive your selves I will lay you down some signes of a rectified judgement.

1.
Sign.

The *first* sign of a rectified judgement is this, you shall know it by your constancy. That is, so much constancie in good, and so much is your judgement rectified: And on the contrary so much inconstancy, and so much weakness. As for example, when a man hath propounded a rule to himself & is not constant in it, it argueth that he is weak in his judgement, because he keeps not close to the Rule; That is, there are stronger or more arguments to the contrary, which makes him to fall away, and not sit down by the Rule; That is he is posed, because he is but weak in judgement: As for example suppose a man should come and proffer a man an 100. pounds not to leave such a practise, And another man should come, & offer him two hundred pounds to leave it. If the man be weak in judgement he will be drawn by the greater reward though it be to his hurt. Therefore if you would not be beaten off, and made to sit down by stronger Arguments, then you have in your selves, then you must get your judgements rectified, which you shall know by your constancy in Holy duties, or whether a little profit or pleasure will draw you away: if you do, whatsoever you think of your selves: your judgements are weak.

2.
Sign.

The *second* sign whereby you shall know whether your judgements be rectified, is this, examine whether your Passions

Passions be strong. Strong sinful passions argue a weak judgement; when the passions of a man are strong, it weakeneth the understanding, and therefore *Paul* in the *Acts* 14. when they would have made him a God he cries out. *We are men subject to like Passions as you are*, That is full of weakness. As if he should say; your vehement passions in this thing proves your weakness of judgement. Therefore labour to have strong affections to good: for the strength of affections come from the *inward man*: Again the strength of the affections shew the abiding of the spirit in the soul. As in the *1 Sam.* 11.6. it is said that *1 Sam.* 11.6. *The spirit of the Lord came upon Saul and he was angry.* That is his affections were strong for Gods glory. And in the *Acts* 4.32. *After they were filled with the Holy Ghost they spake* *Acts* 4.32. *boldly*; That is they had strong affections for Gods glory; And therefore the spirit is compared to fire and oil: for fire that burns and consumes, and oil that mollifies and softeneth: so doth the spirit, therefore examine whether you burn in the *inward man*, That is see whether you have strong affections to good, if not your judgements are weak, And again see what cheerfulness you have, examine whether your hearts are soft, tender and pliable, then it is a sign the spirit is there; It is true a strong man may have passion, but it is but now and then, that is, it continueth not, it is not alwayes, yet so much passion as he hath, it is so much weakness in him, therefore labour to overcome your passions.

The third sign whereby you shall know whether your judgements are rectified or no is this, Examine what contentment you have to bear losses and crosses, I gather this out of the *Phil* 4. I can (saith the Apostle) *want and Phil.* 4. *abound, I can do all things through Christ that strengtheneth me;* examine then whether when you are abused and reproached for Christ whether you can bear it patiently; that is, can you be content to suffer reproach and disgrace for Christ? if you can; then it is a sign that you are strong in judgement: if not you are weak whatsoever you

3.
Sign.

Prov. 17.

think of your selves. In the Prov. 17. saith Solomon: *A wise man is known by his dignitie*: so I may say a man that is strong in the *inward man* is known by his beariug of reproach, without seeking for revenge again; this man is spiritually strong in judgement. Therefore try your judgements by your contentedness, and ability to bear the reproaches of Christ.

4.
Sign.

1 Tim. 2. 12.

The *fourth* sign whereby you shall know whether you have rectified judgements is this, examine whether you find your selves easie to be deceived: if so it is a sign that you are weak in judgement. And therefore this is the Argument that Paul useth to women, that they should not usurp authority over the man, 1 Tim 2 12. *I permit not a woman to bear rule, because she was first deceived*, That is she is easilier deceived then the man in the judgement between good and evil. As for example, a man that is weak in judgement is like a childe, and you know children will be won with Counters & feared with bugbears: so if you love the world and the things of the world, and are won by them, and feared with the losse of them: you are weak in judgement, That is you are weak in the *inward man*. Again in things that are good in themselves: if you use them immoderately, and then seek to excuse them by putting a false gloss upon them you are weak in judgement. As for example; In studying the Law, the thing in it self is good; but if you by studying it seek to excuse your selves from strengthening the *inward man*, that you have no time nor leisure; you are weak in judgement because you are easie to be deceived. Therefore as you are affected with these things, and as they prevail with you, so you may judge of your selves.

5.
Sign.

The *fifth* sign whereby you shall know whether your judgements are rectified is this: examine whether you are in the times of tryal, as you are in these times; so you are either strong or weak, and so God esteems of you; for God esteems a man strong, as he is in the times of trial; Thus he approved of Abraham, for Abraham in the time of tryal

tryal was strong, and *Paul* in the time of tryal was strong, and therefore God set a price upon them: that is he prized them at a high rate. *Abraham* is his friend, and *Paul* is his chosen vessel; and not only when the temptation is past, but when the temptation is present. Then see your strength whether you have strength to Master particular corruptions: if in this time you start aside, you have flaws and much weakness in you: That is you are like a broken bowe, that will serve for shew as well as the best, but when a man comes to draw it, then it breaks; so some men seem to be strong in Christ till they are tryed; but when they are drawn up, then they break; That is, they have no strength to withstand sin: And therefore it is that God many times sends temptations and afflictions to try men; That is to see what is in them: whether they be such as they seem or not: not that he knowes not before; but because by his tryal others may know what they are, And here God makes a difference in tryals, some are tryed by small, others by great tryals, partly because Hypocrites may be known; and partly because he may stir up the godly to get more strength, As also warn them not to depend on their own strength: therefore in the *Isai* 40 last: *Isai. 40. of strong they became weak.* That is he that thought himself to be strong in his own apprehension is weak, and thus much for the third means.

The fourth means, if you would grow strong in the inward man is this: you must remove the excuses and those impediments which hinder the growth of the inward man.

The first hinderance is this, when you spend your strength upon other things and not in the strengthening of the inward man: therefore you must be wise to take away those things that you spend most of your time about, and set them for the strengthening of the inward man; This is the reason you grow not: all your time and affections are so after the things of the world, and how you may grow strong in that, that you cannot minde heavenly things.

4.
Means.

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Again you hinder the growth of the *inward man*, when you set your mind & affections upon base and vile things, this hindereth the growth of the *inward man*: such a man is a weak man in grace. As for example, A man that hath money to bestow at market, if when he shall come there, he shall bestow it upon bawbles and not upon the things he was sent to buy, this man were a foolish man, especially he knowing that he shall be called to an accompt for it how he hath laid it out: even thus and much more foolish are men, when they spend their time on their pleasure and lusts which are base things, and not in strengthening the *inward man*, they forsake a great prize that would enrich them, but because they want knowledge, that is, they are weak in the *inward man*, They are not able to judge of spiritual things. Therefore never bragg of your strength except it be the strength of the *inward man*, and take heed of neglecting the time. Paul would have the gathering for the poor before he came, that that might not hinder him from strengthening of the *inward man*, though that was a holy work. It was a good speech of one after he had spent much time in writing about controversies, at last concludes, I have (saith he) spent a great deal of time, but not in strengthening the *inward man*; the Diuel hath beguiled me, but he shall never go beyond me any more, that time that I have I will spend to another end. It were wisdom in you to do the like. You that have spent and do spend your time upon trifles, and bawbles, that is, about your lusts, conclude that now for your time to come you gather your strength, and bend all your labours and pains to this end for the strengthening of the *inward man*, and say with your selves, we had a prize in our hands, that is, we had much time, whereby we might have strengthened the *inward man*, but we had no heart, that is we were befooled, because we did not know the excellency of the *inward man*, But we will do so no more; The time now that we have shall be how we may be strengthened in the *inward man*, and grow in favour with God.

The *second* hinderance which must be removed, that is contrary to the growth of the *inward man* is strong lusts, that is, unmortified affections. There are inward hinderances, which must be removed before the soul can grow strong in grace, these venome the soul, and keep off the stroak of the sword; That is, It keeps the plaster from the sore, As for example if a man be wounded with an arrow, so long as the arrowes head is in the wound no plaster will heal it. Now as it is thus in the outward man, so it is with the *inward man*: if you retain any lust, that is any beloved sin, and so come unto the ordinances of God: you will come without profit, because the arrow head is yet in the wound, that is your lusts are unmortified, and so long you cannot be healed: this keeps the plaster off the sore. You know what pains the humors of the body will breed in a man when they gather into any part of the body, and how they will hinder the augmentation in other parts: so when these evil humours of the soul, gather together, and begin to reign, and bear rule in the soul, it is impossible that the soul should grow in holiness till they be purged away. Therefore be earnest with God to purge out those humours: whether they be profit or pleasure, or honour, or any thing, and in this doing you strengthen the *inward man*: and the stronger the *inward man* is the healthfuller the soul is. I say it is impossible you should thrive in the *inward man* so long as you retain any sin, and therefore our Saviour saith: *how can you believe seeing you seek honour one of another?* That is if you prefer, the love of profit and reputation, and credit in the world before grace, how can you believe? that is how can you be strong in the *inward man*?

The *fift* means to strengthen the *inward man* is this: you must get spiritual courage and joy; That is you must get joy in the new birth. The contrary to this is Discouragement, And again nothing so available to make a man strong as courage and joy; This was the means that

5.
Means.

that *Nehemiah* used in the 8 of *Nebe.* when he would build up the walls of *Jerusalem* he saith, *Be not discouraged nor sorrowful, for the joy of the Lord is your strength: Nehemiah* had a great work to do, and what argument useth he to make them to hold out, but this to be full of comfort and joy? That is: if you hold your courage you will hold your strength, and then the work will be easie unto you. And this we see by experience, That great courage where there is but little strength will do more then great means with little courage. *Joshua* can do more with a small army full of courage then with a great army with little courage.

Again I say to those that are travelling towards Heaven, take heed of giving discouragements unto any; for this is the property of the *Diabl* to discourage men, And therefore this is one way whereby he makes men to doubt of their salvation by affrighting them, making them to question Gods love towards them in Christ, that he may perswade them the way to Heaven is narrow and hard, and that God is pure and just withall, And thou art full of strong lusts and shall never subdue them. it will be in vain for thee to set upon them: hereupon a man is so discouraged, that he neglects the mortifying of sin. But be not discouraged, for know that strength to resist the least temptations is not of your selves. That is, it is not your own, it comes not from any power of your own, but it is by the strength of another, Then for your comfort know that he that gave you power over a small temptation is also able and willing and will certainly help you against a raging lust.

Luke 11. 14.

And so likewise for the performance of Holy Duties: though you find your selves indisposed to pray, to hear, or the like, you know that it is God that fits the heart: that is he can of unfit make it fit, of unwilling make it willing, and remember the promise in the *Luke 11 14.* *He will give the holy ghost to them that ask him.* That is he will give such a supply of grace, that he shall be enabled

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to withstand any temptation; Therefore if you would grow strong take heed of discouragement, and let one Christian take heed of discouraging another by any speech, action or behaviour, And let Ministers take heed of discouraging their flocks: for it is the propertie of false prophets to discourage the people from God; And this is the sin of this Land, especially of prophane people that never think themselves well, but when they are casting reproachfull speeches against those that labor to strengthen the *inward man*; But this discovers a great deal of corruption in them, and it is a means to pull down the judgements of God upon them: But take heed of discouragements: That is be not cast down when you meet with such as will revile you and speak evil by you, this will weaken the *Inward man*.

The sixth meanes to strengthen the *inward man* is this, you must get faith, That is, you must labour to be strong in the Lord, you must go about all things with Gods strength, and not your own, and therefore the Apostle saith, *when I am weak then I am strong*: in the 2 Cor. 12. *I rejoyce in my infirmities, that the Power of God may be seen in my weakness*: That is, I rejoyce in those infirmities that discover my own weakness to God, that I may not put any confidence thereby in my self. Again *I rejoyce in my infirmities and weakness*: That is because hereby I feel my weakness, that I may go out of my self, and depend wholly upon God. Therefore when you go about any business, or perform any holy action unto God, As you must do it in faith, so you must renounce all strength in your selves, and then God cannot but prosper your business, or whatsoever good you go about, when you go about it with Gods strength as *Gideon* did. And on the contrary the Lord hath pronounced a curse against him that shal go about any thing with his own strength: in *Jer. 17. Cursed is that man that maketh flesh his arm*. That is, that goeth about any thing in confidence of his own strength without faith in God; Thus you see that if you would be strong in the *inward man*, you must get saving faith in Christ.

6.

Means.

2 Cor. 12.

Jer. 17.

7.

Means.

The 7. means: If you would grow strong in the *inward*

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man.

man, is this: you must get the spirit: all other means will nothing avail you except you get this: for this is that that makes them effectual, and makes a difference betwixt men: *Sampson* was strong and so were other men, but *Sampson* was stronger then other men, because he had the spirit, and it is said of *John* the Baptist that he came in the spirit of *Elijah*: That is he had the same spirit that *Elijah* had, and therefore he had the greater efficacie. If *John* had not had this spirit, he had been but as other men, therefore whatsoever you do, labour above all things to get the spirit, nothing will strengthen the inward man, except you have the spirit: It is the spirit that makes the inward man to grow strong. And thus much for the means for the strengthening of the inward man; And for this point: Now we proceed:

The next thing to be considered is the means which the Apostle layes down, whereby they may be strengthened in the inward man; Is, to have the spirit; That he would grant you, &c. That you may be strengthened by the spirit in the inward man: That is, if you would know what would strengthen you, it is the spirit: hence note this point. That

Doctr.

Whatsoever saving or sanctifying grace, or strength of grace any man hath, It all proceedes from the sanctifying spirit: I say all saving grace, all strength of grace comes from the Spirit; Yet do not mistake me, as if I did exclude the Father and the Son, for they work together in every act; The Father works not without the Son, The Son works not without the Father: The Father & the Son work not without the Spirit, neither doth the Spirit work without the Father and the Son: for what one doth, all doe: But I ascribe the work of sanctification unto the Spirit; because it is the proper work of the spirit, to sanctifie, and he is the strengthener of all grace; That is all grace comes from the Father: as the first cause of all things, And then through Christ by the Spirit Grace is wrought in the soul; Therefore those 3. distinctions of the Trinitie are good.

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The Father is of himself alone : the Son is of the Father, and the holy Ghost is of the Father and the Son : That is the Holy Ghost proceeds from the Father and the Son, and is sent into the hearts of his children to work grace and holiness in them, and it must needs be so that the holy Ghost is the only worker and strengthener of Grace, because proceeding from such an holy Fountain, as the Father, and the Son are, the fruit must needs be holy, and the way to get sanctification and holiness is to get the holy Spirit.

Now in that, that is sent to sanctifie, Two things are to be required ;

First he that is sent to sanctifi: must proceed from a holy Fountain ; But the Spirit doth proceed from a most holy Fountain and pure, which is God ; therefore it cannot chuse but be a holy work that he worketh.

The *second* thing that is required in him that is sent to sanctifie, is this, that he subliſt in ſanctification : That is, that he depend not upon another for ſanctification ; but that he be able to ſanctifie of himſelf : Now this is the excellencie of the holy Ghost ; He is ſanctification and holineſſe it ſelf, that is ſubſiſting in ſanctification, and abounding in holineſſe, And therefore able to ſtrengthen the *inward man*. But that you may more fully underſtand this point I will ſhew you how the Spirit ſtrengtheneth the *inward man*, working holines and ſanctification : And this will appear in four things eſpecially.

The *first* way how the Spirit ſtrengtheneth grace in the the ſoul, Is this, By giving unto the ſoul an effectual, operative, and digeſſive facultie, that is, by rearing the *inward man* in the ſoul, and ſetting up the building of grace ; And this he doth by ſhedding abroad in the heart the bleſſed effects of grace into every facultie, even as the blood is infused into every vein, or as the ſoul goes through every part of the body, and ſo gives life unto it : ſo doth the Spirit go through all the parts of the ſoul by

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Wor:

Ephes. 4.

infusing spiritual life and power into them; therefore the Apostle calls it in the *Ephes. 4.* his *effectual* power: that is he hath such efficacie in working that he infuseth spiritual life into the soul.

2.
Wor.

The *second* way how the spirit strengthens grace is this, when he hath set up the building, and swept every corner of the soul; Then he enables the soul to do more, then it could do by nature: That is by putting new habits and qualities into the soul; As first when a man can do no more then a natural man can do by nature, then the spirit fortifies and enables the soul to act holily and spiritually. As for example, any hand can cut with a cheescil or the like instrument: But if he can by it make a picture; this is a work above nature, No man can do it unless he have Art and Time about it; so when the spirit comes into the heart then it makes a man to do more then he can naturally do.

Water you know of it self is cold, but if you would have it of another qualitie, then you must put a qualitie of fire in it: so the soul is dead and cold by nature: but if a qualitie of the fire of the spirit be added unto it, then it will be able to do more then it naturally can do: Therefore examine what new habits and qualities be in you: that is, whether you have new habits of patience, love, hope, experience, That is, as patience begets experience, and experience, hope: so where the spirit is it doth beget new habits and qualities in the soul: by which it is able to do more then naturally it can do: as I said, it first builds the house, and sweepes the rooms, and then it fills and furnisheth the Roomes with new habits and qualities of grace.

3.
Wor.

The *third* way how the Spirit strengthens grace is this, when it hath given us new habits, then it enables and helps us to use those habits to good when we have them, for herein appears the power and the excellencie of the spirit, not onely to give spiritual life and strength, but also to enable us to the use of that strength for the strength.

strengthening of the *inward man*. There may be qualities and habits in the soul and yet want of power to use them. As for example a man that is asleep, he hath habits and qualities, but he wants power to use them, so it is with those that are not strengthened in the *inward man*. But he that hath the spirit, hath power withal to use those habits to good, therefore it is said that *They spake as the spirit gave them utterance*, that is they had power from the spirit to speak, to do and use those habits that were in them. Thus *Sampson* by the power of the spirit had power to use his strength, And in the *Acts* 4 32. it is said *Acts* 4 32. that the Apostles spake *boldly*; That is they had power: for you must know that there may be habits of grace in the heart and yet want of power, but when the spirit comes then it puts strength in the *inward man* to do; Thus it is said that the spirit *came upon Saul*, and he prophesied. That is, he was able to do more then before he could do, and yet know that you may have true grace, and yet now and then for the present want action, that is power to do, yet is but then when the spirit seems to absent it self from the soul, and this was that which the Apostle speaks of *Heb. 12. 12.* *Brethren you have forgotten the Consolation,* *Heb. 12. 12.* That is, your spiritual strength may lie hidden, dead, and forgotten, but the spirit will return, and then you shall finde good again.

The *fourth* way whereby the spirit strengthens grace in the soul; is by giving efficacie and power unto the means of growth, which is a special advantage for strengthening of the *inward man*: for as he sets up the building, and furnisheth the Roomes, and gives power unto the soul to use them: so that which makes all these effectual is this, when he gives power and efficacie unto the means that are for the strengthening of the *inward man*: Now you know that the word is the onely ordinary means to work new habits and qualities in us, that is to call us, and beget us into Christ, but if the spirit should not add this unto them, namely efficacie, they will never beget us into

4.
Wor.

Christ, Therefore this is the means to make all effectual, that is it gives a blessing to the means of grace.

Acts 20.

The word alone without the spirit is, as I told you, as a scabberd without a sword, or but as a sword without a hand, that will do no good though you should stand in never so great need; therefore the Apostle joyus them together in the *Acts* 20. he calls it the *word of his grace*, that is the spirit must work grace or else the word will nothing avail you.

Isai. 44. 3.

Again prayer is a means to strengthen the *inward man*: but if the spirit be not joyned with it, it is nothing worth, and therefore the Scripture saith, *Pray in the Holy Ghost*: That is, if you pray not by the power of the Holy Ghost, you will never obtain grace or sanctification. The spirit is unto the means of grace, as rain is unto the plants, that is as rain makes the plants to thrive and and grow, so it is the spirit that makes the *inward man* to grow in holiness. Therefore it is the promise which God makes unto his Church in *Isai. 44. 3.* He will pour water upon the dry ground. That is, the heart which was before barren in grace and holiness, shall now spring up in holiness, and grow strong in the *inward man*, and this shall be when I pour out my spirit upon them, Therefore you see how the spirit doth strengthen grace in the soul, by setting up the building of grace in the soul, and then by furnishing the Roomes with new habits, and qualities of grace, And then by giving power unto the soul to use those habits, And then by giving a blessing unto all the means of graces.

Use.

The use of this stands thus: If the spirit be the onely means to strengthen the *inward man*, then it will follow that whosoever hath not the Holy Ghost, hath not this strength, And whatsoever strength a man may seem to have to himself: if it proceed not from the spirit, it is no true strength, but a half and counterfeit seeming strength; For a man may thus argue from the cause to the effect: That that is the true cause of strength must needs bring

bring forth strong effects, And on the contrary, That which is not the true cause of strength, cannot bring forth the effects of strength; so that no natural thing can bring forth the strength of the *inward man*, because it wants the ground of all strength which is the spirit: And therefore you may have a flash, or a seeming power of strength, such as the foolish virgins had in *Matth. 25.* which seemed to be strong in the *inward man*, but it was but a feigned strength, because they had not the spirit: It is the spirit, that must give you assurance of salvation, and happiness, And I have chosen this point in regard of the present occasion, the receiving of the Sacrament, before which you are especially to examine your selves whether you have this or no, which if you have not then you have neither strength in the *inward man*, nor any right or interest unto Christ. for I may well follow the Apostles rule. It is the sign of those that are Christs, they have the spirit: In the *1 Cor. 2. 10.* *The spirit searcheth the deep things of God,* *1 Cor. 2. 10.* which he hath revealed unto us by his spirit. And in the *Ephesians 1.* *You were sealed with the spirit of Promise;* and in the *Rom. 8.* *That they should be raised by the spirit* *Rom. 8.* which dwelleth in them, and again, *As many as are led by the spirit of God, they are the sons of God.* Thus you see that it stands you upon to examine your selves whether you have the spirit, but above all places there are 2. places which prove the necessitie of having the spirit. The one is this place which is my Text: *That you may be strengthened by the spirit in the inward man;* and the other place is that which Saint *John* hath in the *1 John 3. 14.* *By this we know that we are translated from death unto life, because we love the Brethren.* That is, if we be united in the bond of love, that is a sign that we have the spirit, and having the spirit it is the cause that we are translated, that is, changed, we must be changlings from sin to grace, before we can be saved. Therefore examine, what effectual spiritual strength you have: what spiritual love there is amongst you; And so accordingly you may judge of your estates
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whether you have any right or interest unto Christ, And that I may help you in this thing I will lay down some signs by which you may know whether you have the spirit or no.

I.
Sign.

Matt. 3.

Acts 2.

The first sign whereby you shall know whether you have the sanctifying spirit or no is this : if you have the sanctifying spirit you will be full of fire ; That is, it will fill you with spiritual heat and zeal, now if you find this in you, then it is the sanctifying spirit and therefore John saith of Christ in *Matth. 3.* *That he will baptize them with the spirit and with fire ;* That is, he will baptize them with that spirit, whose nature is as fire, that will fill you full of spiritual heat and zeal, and therefore it is said in *Acts 2.* that they had *tongues as of fire*, And again it is said, *That the Apostles were stirred up with boldness to speak ;* That is, when they saw God dishonoured, this spirit kindled a high zeal in them, that is, set their hearts on fire : it set their tongues on fire : when the spirit enters into the heart of a Christian, it will fill it full of zeal : the heart, the tongue, the hands, the feet and all the rest of the parts will be full of the heat of the spirit : for it is impossible that any man should have true zeal except he have the spirit. Therefore it is said that they spake with *New tongues as the spirit gave them utterance*, that is they spake with a great deal of zeal of another nature and qualitie then they did before.

Well then examine what heat and zeal you have in your actions : so much heat, so much spirit ; *He shall Baptize you with the spirit and with fire ;* That is. if you have the sanctifying spirit you shall know it by the zeal that is in you in the performance of holy duties.

Therefore I say it is an excellent sign, whereby a man may know, whether he hath the spirit or no : Now that a man may know by this, I will make it clear by this example. Take a bottle that is full of water, and another that is full of *Aqua vite*, look upon them outwardly and they are all of one colour : but if you tast them, the one is hot

hot and lively: the other is cold and raw: So look unto the formal outward actions of wicked men, they have the same colour which the actions of holy men: but if you tast them, that is examine their lives, and search into their hearts you shall find a great difference; It may be they may seem to have light and heat in them, but they want this Spirit; for they have neither a loathing of sin nor power to resist sin. They may put a false colour upon their actions but it will not hold, And by this they may restrain lusts for some end; they cannot Master and subdue them: and it may heat a part of his heart, but it cannot heat all his heart: But where the sanctifying Spirit comes, it heats all the soul: That is, it kindles a holy fire in all the faculties to burn up sin that is there. Therefore this was the difference between *John* the Baptists Baptisme and Christs; *John* could baptize them with water, but Christ with the Spirit and with fire. Therefore examine what heat there is in you against evil, and what zeal there is in you to good: Are you cold in prayer, in conference, in the Communion of Saints? it is a sign that you have not the Spirit: It may be you read, hear, pray and confer; but see with what heat you do them; is it with you in these things as the Apostle would have you to be in earthly things in the 2 Cor. 7. 30. 31. *To sorrow as if you sorrowed not, to use the world as if you used it not; That is, do you perform* 31. holy duties with that coldness, as if you cared not whether you did them or did them not? Do you hear, as if you heard not, and do you receive the Sacrament as if you received it not, do you pray, as if you prayed not? do you love, as if you loved not? then surely you have not the Spirit; And on the contrary if you find spiritual heat, and zeal in you, a nimbleness and quickness to goods it is a sign that you have the Spirit: for it is the propertie of the Spirit to heat the soul; therefore the Prophet saith, *The zeal of thy house hath even eaten me up*; That is I have such a measure of zeal wrought in me by thy Spirit that I cannot see thee in the least measure dishonoured but I must burn with zeal: Therefore examine your selves what zeal

you have for God and godliness. Are you hot for the things of this world, and cold for grace and holiness? Then whatsoever you think of your selves yet, you have not the sanctifying Spirit. There is not a holy man or woman, that belongs unto Christ, but they have this holy fire in them: And yet I would not have you to mistake me, as if every Christian did attain unto the like heat and zeal as others do, for you must know, that some have more, and some have lesse, according to the measure of the sanctifying Spirit that they have: but this you must know, that you must be full of heat, full in some measure, answerable to the measure of the sanctifying Spirit: but if you find no heat at all in you: then you have not a grain of the Spirit in you; Not to be hot is to be luke warm: and luke warmness is that which God hates: it is a temper mixt of both heat and cold: loathsome to nature, and odious to God, and therefore in *Revel. 3.* *Because the Laodiceans were neither hot nor cold, but luke warm,* that is, they had neither heat to God: nor were so cold as to forsake the Truth; That is, sin and holiness stood in arbitration together and they had as good a minde unto the one as unto the other; Now because it was thus with them, therefore saith God *I will spew them out*: and in the next verse he exhorts them *To be zealous and amend*: That is except they labour to be hot in the Spirit, they cannot be saved. Again in *Titus 2.* it is said by the Apostle, *That Christ died that he might purchase to himself a people zealous of good works*, that is, this zeal must not be a constrained zeal but a willing zeal; And if there were no other motive to move men to be zealous but this, because Christ came to redeem them for this end that they might be zealous of good works for his glory: if there be any spark of the fire of grace in us, it will burn at Christs dishonour: And if Christ came to this end to make men zealous: then surely Christ will not lose his end: but they that Christ will save shall be zealous. Therefore I beseech you labour to be strong in the inward man, and labour to get the Spirit that

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Revel. 3.

Titus 2.

you may be *zealous*. But alas men think that they have drunk too much of this cup of giddiness; That is they think they need not be so *zealous* as they are; but I say if you be not, it is a sign that you have not the Spirit; especially it stands men now upon, if they have an holy zeal in them to shew it. I say it is time you should, when you see such halting between two opinions: shew your zeal by hating and abhorring Poperie, and labouring to draw men from it, especially now when we see men so desirous to go into Egypt again: which is to be lamented in these dayes: for which the Lord hath stretched out his hand against us; But where is our zeal? That is what spiritual heat is there in us? where are those men that at such a time would have been hot and zealous? where are the generation of these men? surely they are all gone, for there is no heat nor zeal left: It is true we abound in knowledge: that is we have the same knowledge that they had, but we want their zeal and Spirit: and we have the same gifts, but we want their spirit; Therefore let us now shew our selves to be in the Spirit: that is to have the Spirit in us by our zeal against evil.

But you will say that many holy men that have the Spirit yet they are not so hot and zealous against evil but are marvellous mild and patient.

Object.

First, to this I answer; that holy men may have pits wherein they may be slain, I say they may have dross as well as gold, and hence they may be driven through a strong passion and lust, not justly to scale sins aright, whence ariseth remissness, and neglect, both in doing good and resisting evil; But this in a regenerate man I call but a passion, because it continues not; for prayer and the Preaching of the pure word will recover this again: that is it will recover his strength, and make him zealous against sins. But if you see a man (what profession soever he makes of Christ) that can wink at sin and not be moved at it, and the word nor prayer do not kindle this holy fire in him, Then plainly that man is a dead man, there

Answer.

is no spark of holiness in him ; Therefore I may say to every such holy man , as they were wont to say to *Hannibal*, that he hath fire in him, but he wants blowing ; so I say unto you : if you have the spirit you have heat in you : but if this heat do not appear at all times or at sometime, it is because it wants blowing : for when they have just occasion to exercise the strength of the *inward man* for Gods glory, they will shew that they have zeal in them, and are hot, and lively to good and not dead in sin, As for example : this is the difference between a man that is dead and a man that is in a swoon : the man that is in a swoon ; if strong waters and rubbing of his joints do not recover him , it is a sign that he is dead : so if the word will not work in you, but you remain senseless and dead without spiritual heat in you , it is a sign that you are more then in a swoon, that is you are already dead in the *Inward man*. It is said of the Adamant, that it will not be heated with fire : so I say of you if the word will not heat you when you are rubbed with it, it is a sign that you are like the Adamant dead unto grace.

2.
Ans.

Secondly, to this I answer , that howsoever some men that are faithfully are not so zealous, it is true, yet I say it is no good argument to say , that because counterfeit drugs and wares have the same sent and smell that good wares have, therefore they are as good : or that the good wares have not the like ; it were better to say that they have the same : but the difference is in this that they have a false die, and glosse upon them : so I say there is false and counterfeit zeal, and there is a true zeal ; That is, there may be a zeal without heat, as a Painter may Paint the similitude and proportion of fire, but he cannot give heat unto it ; or as there may be pieces of coin counterfeit as well as pieces of true Metal : so there may be a counterfeit fire as well as true fire ; So I say men may be sanctified, and yet be mild and not of a hot and fierie disposition ; That is, they do not so burn in the Spirit as others do : It is not therefore good to conclude, that it matters not whether you be zealous or no : for howsoever it be true
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in him, it may be false in thee : And know also that this weakness is joyned with much holy zeal, though it be not outwardly expressed; for certainly as where true fire is there is heat, so where there is the Spirit, there is zeal. Therefore examine whether you have heat in you: if you have not you have not the Spirit.

The second sign whereby you shall know whether you have the sanctifying Spirit or no is this: if you find that you are not onely able to do more then you would naturally do; But you have also holiness joyned with it; this sign I make of two parts: because a man may do many things that carry a shew above nature; and yet want holiness: but if they be above nature, and then have holiness joyned with them it is a sign that you have the sanctifying Spirit.

2.
Sign.

First, I say it will make you to do more then you could do by nature, that is it puts another manner of strength in you by which you are able to do those things which before you were not able to do: As for example, it will work in you a *Patience* above a natural *Patience*; This we see in Christ himself when he was crucified, he opened not his mouth: he was like a Lamb; That is he had more then natural patience: also this is true in *Paul*, *Peter*, and the rest of the Saints; also it works in us love above a natural love, therefore it was said that Christ was full of love, and had compassion on the multitude. Again it works joy in a man beyond natural joy; this we see in *Paul* and *Silas*, when they were in prison, they sang for joy. And the Disciples in *Acts 4*. Rejoyced that *Acts 4*. they were thought worthy to suffer for Christ. Again it works in a man boldness, above a natural boldness, and therefore it is said in *Acts 4*. That they preached the word with *Acts 4*. great boldness; That is with a boldness above a natural boldness. And so *Luther* he was endued with a Spirit of boldness: else he would never have been so bold in the defence of the Truth, if he had not had another spirit in him. Again it works in a man wisdom above a natural

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1 Sam. 18.

wisdom, and therefore 1 Sam. 18. it is said of David that the Spirit of the Lord was with him, therefore Saul was afraid of him; And so Abimelech feared Abraham because he saw a great measure of wisdom and discretion in him: Again it works in a man strength above a natural strength, because to the strength of nature they have another added; Again it will make you see above a natural sight; Therefore it is said they shall not need to teach one another, but they shall be all taught of God: That is, they shall see into the excellencie that is in God. Therefore examine your selves whether you have the Spirit or no, by this, for if you have the sanctifying Spirit then you shall be able to keep down lusts, to have power and ability to sanctifie the Sabbath, power to pray, power to hear, power to confer, power to meditate, power to love, power to obey all above nature; and a power to forsake life and libertie, riches and honour, pleasure and all things, which no man will do, except he have the Spirit.

Secondly, as it gives a strength and an excellent qualitie above nature, so it adds unto it holiness, that is, it puts a tincture of goodness upon all your actions, it warmeth the gifts of the minde, and puts the heart in a frame of grace: many men have a kind of strength but they want holiness and sanctification with it; Now a man is said to be a holy man, when the soul is separated and divided from things that are contrarie to its salvation and happiness, and joyned, And then joyned and united unto Christ wholly and totally. Then, and not until then is a man a true holy man, it is with a holy man in this case, as it is with a spouse, she is separated from others and united to her husband, are joyned to the Spirit, have holiness with it, and separated from sin. The vessels in the time of the Law they were holy vessels, because they were appointed to Gods worship; in like maner when the Spirit comes into the heart, it sanctifies it and makes him a holy man by making him in all his aims and ends to pitch upon Gods glory; And this can no man do
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till the Spirit of Christ be his. In *Cant. 6. 3.* The Church *Cantic. 6. 3.* saith *I am my Beloveds and my Beloved is mine.* That is because he is my husband, and I am his spouse, therefore I will labour to be like him in holiness. And our Saviour prayeth for this holiness for his Disciples, In *Job. 17. 17.* *John 17. 17.* *Sanctifie them through thy truth, thy word is Truth.* That is, the word is the means to work holiness in them: when they want holiness they want all things, for when profit and pleasure comes, then the Spirit of holiness is as it were plucked from them: but when they have the Spirit, then they see the vanitie of these earthly things, & therefore it is that men are deceived with false and counterfeit wares, because they want the Spirit of discerning: but when the Spirit of God comes into the heart of a Christian, then it shewes him the vanitie of these things, and this he doth by enlightning the mind; and therefore it is that they are kept from playing the Adulteresses with these things, because they have the Spirit of discerning.

Now examine what strength above nature, what conjunction of holiness have you with it: what Spirit of discerning have you? are not these things in you? then you have not the Spirit.

The *third* sign, whereby you shall know whether you have the Spirit or no, is this: examine when and by what means it came into thy heart. This is the sign that the Apostle makes in *Galat. 3.* *Did you (saith he) receive the Spirit by the work of the Law or else by Faith preached?* That is, if you have the Spirit then tell me how you came by it: how and by what means came he first into the heart.

3.
Sign.

But here all the Question is how a man may know, whether the Spirit be come into the heart in the right manner or no.

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To this I answer, That this you must know, that the onely means to receive the Spirit into the heart: that is the right conveyance of the Spirit into the heart, is, by the word purely preached. That is, when it comes in the

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the evidence of the Spirit, purely without the mixture of any thing of mans with it, and further you shall know whether you have received the Spirit by the Preaching of the word by these two things.

1. By the Antecedent.

2. By the Consequent.

First I say you shall know it by that which went before: I say if the spirit hath been brought into the heart by the word, then there will be a deep humiliation wrought in the soul for sins, And then Christ and the Spirit comes into the heart & begins to cheer up the dejected sou, and hereupon there will be a through change wrought in the whole man: and it must needs be so, because the nature of the spirit is first to pull down what mans corruptions have built, And then to lay the foundation of the spiritual building, Humilitie. And then afterwards to rear the buildings of grace in the soul. As for example, if you would know whether the plants receive vertue from the Olive, or no, Then you must know that first they must be cut off from their own stock, and then they must be ingrafted into that, and then see whether they have the fatness of the Olive, and then whether they bear the Olive leaves. So a Man that hath not received the the spirit by the word, he shall see it by the ripeness of sin, the corrupt branches, the bitter fruit, that comes, and is brought forth by him. But on the contrarie if the word by the spirit hath cut you down and humbled you thoroughly by the sight of your sin, and then ingrafted you into Christ, by working in you a saving a justifying faith, and if it hath made you fat and well liking in grace that you have brought forth better fruit then you could do before, then surely the spirit came into the heart the right way and works, in the right manner: but as I said it will first humble you by the word: as in *John 1. 8.* *The Spirit shall reprove the world of sin of Righteousness; and of judgement.* First he will reprove them of sin to humble them. Secondly of righteousness, because they have not believed the all-sufficiencie of Christ.

John 1. 8.

Christ. Thirdly of judgements, that they might change their opinions, that they might do those things, and bring forth that as fruit is agreeable to Gods will.

Secondly consider the consequence, that is look to the thing that followeth the spirit where it comes in. Where the spirit comes it works a through change in the soul: I call it not a bare change but a through change: for as there may be a glistering shew of something like gold that is not gold: so there may be a cessation and a change from sin but not throughly or heartily, and so not at all, for what will it avail *Herod* to forsake some, and like of *John Baptist* in some things well, if he will not forsake all, and like of *John Baptist* in reproof of all: In like manner. what if you change your opinions of some sins, That is, what if ye esteem some sins to be sins indeed, if you have no the like opinion of all, whattsoever you think of your selves, as yet you never had the spirit. Therefore if you would know whether you have the sanctifying spirit or no in you, then examine whether there be a through change wrought in you, That is, whether you do not esteem every sin to be sin, but also what spiritual life you finde in you; I say you shall know whether the holy spirit, be in you by this, if you find your own spirit dead in you, and Christs spirit quick and lively in you, And this you shall know also by your affections, That is, if you have other affections both to God and Christ, to holiness, and to the Saints then you had before, it is certain you have the spirit, for this is that which followes the spirit: for when the sanctifying spirit comes into the heart of a Christian it works another kinde of love in a man then a man naturally hath, and again it makes a man live another kind of life then he did before. Thus it was with *Paul* in 2 *Gal. 20.* *I live, but not I, but Christ in me.* That Galat. 2. 20. is, there is a proportion and likeness between the life of a Christian and Christ. That is, when the spirit enters into the heart, Then it will begin, to put off the old man, and to put on the new man, it will put off their own power, and strength to good, and put on Christ onely.

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Galat. 2. 20.

Yet mistake me not: I say not the substance of the soul is changed, for the soul in substance is the same as it was before. But here is the difference, when the spirit comes, it puts new qualities and habits unto it, it alters and changes the disposition of it, it gives it that sense which before it felt not, and the sight which before it saw not: hence it is thoroughly changed in regard of the qualitie, and disposition of what it was, and yet in substance remains the same; as for example, put iron into the fire, the iron is the same it was in substance before it came into the fire: but now it hath another qualitie; it was cold, and stiffe, and hard, and unplyable; but now it is hot, soft, and plyable: and this change is throughout in every part of it, and yet it is iron still; So it is with the spirit, when it comes into the heart of a Christian; he minglcth, and intuseth spiritual life into all the parts of the soul, and therefore it is said, if the *Spirit of Christ be in you, the body is dead as touching sin, but the Spirit is alive*: That is, he is like a tree that wants both sap and root: or as a man that is dead that wants a soul: he is now dead whatsoever he was before; Therefore examine if this thorow and great change be you: see then what death there is in you to sin, and what life unto holiness: I call it a thorow and great change, because a little one will never bring you into such a frame as to be fit for Heaven: And again the Apostle calls it a great change in *Rom. 12. 2. Be you metamorphosed*; That is thoroughly changed, new moulded again: In the *1 Cor. 3. You are* (saith the Apostle) *changed from glory to glory*: and therefore consider that every change will not serve the turn: but it must be a great change, the changing of Christs spirit for your own spirit: which if you have, then shall you come out of every affliction: & every difficulty like gold out of the furnace, like cloth out of the die: of Lions you shall be made Lambes, of Serpents Doves: Therefore see if this change be in you or no. If this change be in you, Then when your old guest, that is your old lusts shall come and find that

Rom. 12. 2.

1 Cor. 3.

that their old companions be cast out of doors, and that the soul is swept and changed, they will not stay, but seek abiding elsewhere. And on the contrary if your opinions of sin be the same: if you have the same lusts reigning in you, if you use the same evil company, and have the same haunts that ever you had, you have not the spirit; And so long as you remain thus, do you think that Christ will come and sup and dine with you; And yet you will not erect a building for him in your hearts? Therefore, if you would have Christ and the spirit, labour to get holiness.

The *fourth* sign whereby you may know whether you have the spirit, is this: If it be but a common spirit: you shall find, that it will do by you, as the Angels do by assumed bodies. They take them up for a time, and do many things with them to serve their own turns, but they do not put life into them: So in like manner examine whether the spirit makes you loving men, or no. That is when the sanctifying spirit shall joyn with the soul of a man, it will make him do futable things, and brings forth futable actions. The body is dead without the soul, so the soul hath of it self no spiritual life to good without the spirit: Therefore that which *Paul* speaks of unchaste widowes that they are dead while they live: so I may say of every man that hath not the Spirit: they are dead men, dead to good, to grace, to holiness. I say there is no life without the Spirit, Men are not living men, because they walk, and talk, and the like, but they are living men that live in the Spirit and by the Spirit: And on the contrary there is no true life, neither are men to be esteemed living men that want the spirit: Now the difference between the assumed bodies, and the bodies which have the souls joyned with them, are these; By the examination of which it will appear that the most men which think they have the spirit, are deceived with the common spirit, That is because they do the actions of assumed bodies.

The *first* property of an assumed body is this, we have
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Proper.

but an assumed body of grace and holiness, when in the practise of life we take unto our selves the things that are evil : and leave the things that are truly holy and good. I do not say when I hate good, but when I prefer evil before good, setting it at the higher end of the Table, and serving it first, and attending on it most. That is when holy duties become troublesome, and wearisome unto you, when it goes against the hair, as we say, that they crosse our nature : and yet you will not crosse it for the love of Christ : when it is thus with you, whatsoever you think of your selves, you have not the sanctifying spirit, but a common spirit without life :

2.
Proper.

The *second* propertie of an assumed body of grace, is if you have it not in a feeling manner. The sanctifying spirit works a spiritual sence and taste in the soul. That is, if you have the sanctifying spirit, then holy things will have a good taste, it will be sweet unto you : it will purge out that which is contrary to the growth of the *inward man*. On the contrary the common spirit will never make you to taste grace, as it is grace, or because it is grace. That is grace will not be a daintie thing, and it will be without a good savour : therefore examine, what taste of good you have : whether you can relish grace or no : if not you have not the sanctifying Spirit but an assumed body and shew of grace, That is, a common spirit without the life of grace.

3.
Proper.

The *third* propertie of assumed bodies, they are unconstant : That is, assumed bodies walk for a time but they walk not alwayes : even so if you have but a common spirit you will not be constant in good, but off and on from the Rule : A man that is living in Christ, you shall find him living and moving, and doing the Actions of the new man. A man that hath a common spirit may do some things that are good : he may keep, and press down sin, for a while, but not alwayes, nor then neither as it is sin, but because it crosseth his profit or pleasure, or some such thing : Again he may have some taste or relish o
spiritua

spiritual things, But he is not cleansed or purged by them. Again they may walk as a living man walks, That is perform holy duties, but they are not constant in holy duties; neither do they perform them in obedience, but out of self love. That is they are still ebbing, and seldom flowing. They omit oftner then they perform. Therefore let me exhort you all. You that are alive, and have been dead, be you careful to prize your life: And you that have been alive, and now are dead; That is, you that have fallen from your holiness and zeal, and have lost your first love, and strength, labour now to renew it again: But you that are alive and yet are falling, let me exhort you to strengthen the things that are ready to die. If there be any here such, let them now humble themselves, and seek the spirit with earnestness, That they may be renewed, That they may be strengthened, and quickened to good, and received to favour again; But if you will not but continue in this condition still, you have but a name that you are alive, but indeed you are dead: In Rom. 6. it is said: *That they that die in Christ shall live in him.* That is, if you once live the life of grace, and have received the sanctifying spirit, you shall never die, but live for ever in Christ. This was the promise that Christ made unto his Disciples, and in them unto every Christian. *That he would send the spirit and he should abide with them for ever;* Therefore examine if the Spirit do remain in you, and make you constant in good: if not it is not the sanctifying spirit.

The fifth sign whereby you shall know whether you have the sanctifying Spirit is this, examine whether it be the Spirit of adoption, That is, if it make you to call God Father, Then it is the sanctifying Spirit: in Galat. 4. 6. *We have received the spirit of adoption whereby we cry Abba Father;* That is, this is the property of the holy man: no wicked man can call God Father, because he hath not any such relation unto God, he neither loves God, nor God loves him. The Apostle saith unto the Church,

5.
Sign.

Gal. 4. 6.

John 4.

I do this to prove or know the naturalness of your love. That is, they that have the spirit, they have as it were a natural inclination wrought in them to love God again, to delight in God, and in the Communion of Saints. And therefore our Saviour saith in John 4. *It is my meat and drink to do the will of my Father.* That is, he that hath God for his Father, will serve him willingly without constraint: as willingly as a man will eat and drink, without wages; that is he needs not to have wages to do that: so he that hath the spirit, he will delight in doing Gods will, he will serve God though he should give him nothing. And in this that God is our Father, it will raise some like affections in us to love God again; so likewise in prayer to have God to be our Father, it likewise raiseth Son-like affections in us, whereby we do not only believe that the things we pray for, we shall have, but we have also boldness to come unto him as unto a Father, which no man can do till he have this spirit of adoption. Therefore examine with what confidence, and boldness you pray, with what reverence you hear, with what affection you love. That is examine, whether you have the spirit, that doth make you to call God Father.

6.
Sign.

Galat. 5.

The sixth sign whereby you shall know, whether you have the spirit or no, is this; you shall know it by the manner of working. That is, if it change you, and lie combating in you: as in Galat. 5. *The flesh lusteth against the spirit and the spirit against the flesh;* That is if you have the Spirit, you will have continual fighting, and striving in the soul, and this will not be onely against some or more particular lusts, but against all that it knowes to be a sin. I say not onely that there is a striving or a suppressing, but it is by way of lusting: Because a natural man that hath not the sanctifying spirit, may keep down a lust for some by-respects, but it is not from a detestation, That is, it is not because his heart hates it, or suppresses it by another power then a natural power, for he retains love of sin still: But the opposing
and

and resisting of sin in the godly, is by way of lusting, because they hate the sin, and they fight against it with courage.

Therefore examine what lusting there is in you, that is what hating of sin, and then see with what courage and power you go about the subduing of it; It is said that *John Baptist* came in the spirit of *Elias*: that is he came with that spirit, that is full of power; I say you will fight faintly against sin except you have the Spirit: when the Disciples had received the Spirit, in *Acts 4.* *Acts 4.* They spake with great boldness: That is, they had greater power to speak then before. Therefore the Lord exhorts all men in *Isai. 30.3.* *Trust not in them they are men and not Gods*; As it the very name of men were weakness, That is they are men that have no power, it is God that hath power, and therefore trust not in them, but in every thing labour to see the power of God in it, and seek for all spiritual power to good by God, and examine your selves what power you have; when you pray, what power have you to go through to the end? when you hear, what power have you to edification? when you see evil, what power have you to avoid it? when you are offered the pleasures and profits of the world, what power have you to forsake them, if they may prove hurtful unto the inward man? if you have strong lusts in you what power have you to suppress, and lust against them? Therefore you shall know by this whether you have the sanctifying spirit or no, by the working of it.

The seventh sign, whereby you shall know whether you have the sanctifying spirit or no, is this; you shall know it by your carriage in your words and actions, and by your Christian like walking, and holy conversation. And this is the same the Apostle speaks of when he would assure them of their resurrection to life in *Rom. 6.* *If you die with Christ, you shall also rise with him again.* That is, if your actions be the actions of the spirit, proceeding from the inward man, and have some resemblance of Christ, then you shall

7.
Sign

shall

Rom. 8.

Galat. 5.

shall rise again, and live with him. And in Rom. 8. he comes to the works of the spirit. *So many* (saith he) *as are led by the Spirit, they are Sons of God*; That is they are led unto all holy actions and the duties of sons, and then he comes in Galat. 5. unto the fruits of the spirit; *The fruits of the spirit, are love, joy and peace, &c.* well then, examine whether you have the spirit by the actions of the spirit, and by the working and fruits of the spirit, and by the teaching of the spirit: For it is the Spirit which is the doctor of the soul, that teacheth it all spiritual and saving knowledge; and therefore the Lord saith you shall not need to be taught of any other, for you shall be all taught of God, that is, mens teaching will never be effectual to work grace and holiness in you, except God teach by his spirit.

Now you must know that there is a two fold teaching;

First there is a teaching of beast by man, that they may be serviceable unto men: by this to put men in mind of the spiritual teaching; God hath put such a power in the creatures that they cannot chuse but they must do it, there is a necessitie laid upon them by God in the very instinct of nature. So when the spirit comes into the heart of a Christian, it openeth another light in the minde, and therefore the Apostle saith that you need not teach you to love: for you are taught of God to love one another. That is, there is a necessitie laid upon you, and therefore you must needs love.

I grant that sometimes a thief may be in the high way, but it is for a bootie, and a holy man may be out of the way, That is, slipt aside; but here is the difference, the one sets himself of purpose to do evil: and the other is inforced unto evil unwillingly. And you shall know the difference between these two; in these 2. things. If a holy man have gone besides the way, as soon as the passion or temptation is overpast, he will return again into the right way; he will not go forward, nor stand still, but

but he will return : But the other though in some sence he knowes it, and is told he is besides the rule, yet he cares not, he will go on forward.

Therefore examine, what fruits of the spirit you bring forth, and what wayes you delight in. Are you in the way of holiness? do you delight to pray, to hear, to receive? do you love God, and Christ, and the Communion of Saints? Then it is a sign that you have the Spirit. But on the contrary if you follow drunkenness, and uncleanness, and prophaning of the Sabbath, in gaming, and in sporting, and idleness, you never had the Spirit.

Again, consider what are your walkes, that is do you follow your old evil haunts now as fast as ever you did? it is a sign that you have not the Spirit.

Again, think not that it will excuse you to say, that whatsoever your actions be, yet you have good hearts : for you must know that your hearts are far worse then your actions, as I said before : for if you had the Spirit : it would not be idle in you : but as it makes the heart holy, so it sends forth holy speeches and actions in the life.

The working power of the spirit is excellently set forth in that passage between *Eliab*, and *Elizeus* : in the *Kings* : It is said that *Eliab* cast his mantle about *Elizeus* : presently he cries out, *let me go first* (saith he) *and take leave of my Father, and then I will go with thee.* *Eliab* might well have reasoned thus with him : "what have I done unto thee, or what have I spoken unto thee, that thou shouldst thus reply unto me, as if I tied thee unto the contrary? Said I any such word unto thee that thou mightest not go? But there was a necessitie laid upon *Elizeus* by the spirit to go with him, and therefore he could not chuse but break out into these words : That is, the spirit now entred into his heart, that he was not now his own man, he must now go where the spirit would have him, and do that which the spirit bid him : and so we see in *Act. 4. 20.* *Acts 4. 20.*

when the Jewes came to *Peter*, and commanded that he should not preach Christ unto them, he answereth that he cannot chuse, but he must preach Christ; And in the beginning of the chapter you shall see the reason of it. *They had received the holy Ghost, and they spake boldly*: Therefore you see, the spirit is not idle, but marvellous working, and operative. Therefore examine what power you have, what actions you have, and what fruit you bring forth:

Object.

But you may say that sometimes the spirit seems to be dead in the heart, therefore it is not alwayes working.

Ans.

To this I answer that the propertie of the spirit is alwayes to work, and it doth alwayes work: but he may sometimes withdraw his actions of growing, as when a Temptation comes, which before you have resisted; but now you are taken with it, then the spirit seems to absent himself by withdrawing his power, but notwithstanding he works still: for in the instant there is lusting, and labouring in you against it: and afterwards he gives you power to return again. Again it is not alwayes thus with you: but sometimes onely. Thus much for the *first* use.

2.

Use.

The next use stands thus: if the holy ghost doth strengthen us in the *inward man*, then let me above all things exhort you to seek the spirit: because it will strengthen you in the *inward man*. For what would a man desire either for the outward or inward man, but if he have the spirit, he shall obtain it? Would a man be enabled to pray, would a man be enabled to bear losses and crosses, would a man master particular lusts, is a man in bondage, and would be set at liberty from sin, is a man spiritually dead and benumbed, is a man spiritually affrighted with sin, would a man walk as a Christian man ought to walk, would a man be enabled to every good work, would a man love, in a word, would a man do any thing that is holy and good? Let him get the Spirit, and he shall do these, and much more. Thus much for the general what the spirit can do for a Christian. Now

I come

I come unto the particulars what the spirit will do unto them where he comes, and those I will reduce in these four particular things.

The first benefit is this which a Christian gets by enjoying the spirit. That it puts the heart in a good frame of grace, I say that the spirit, and the spirit onely doth this: And I speak of them onely that have the spirit: That it sets the heart in a frame of holines and new obedience which nature cannot do, because it keeps it in suspense; That is, the flesh suffereth it not to do what it would, as to break the stubbornness of nature; the flesh will make you very industrious and painful in evil. But the spirit will restrain your libertie in evil: That is, it will not suffer you to do what you would; though the lust and the temptation be violent to carry you away after it, the spirit will not suffer you to be carried after that manner so long as the Spirit lives in the heart; but if once the Spirit depart out of the heart; then he becomes as weak as water. Thus it was with Reuben in Gen. 44. *Reuben is become as weak as water*: and he became thus after he had defiled his fathers bed: that is when lust and opportunitie met together, they took away strength: and it weakens us, because it drawes away the affections from good. But when the spirit comes then it casts us into another frame, as appears if we do but compare these two places together that in James 4.5. with that in Acts 20.22. Saint James saith; *That the Spirit lusteth after envie*. That is, it laboureth to carry us headlong unto the committing of sin and so the doing of that which is evil; but then comes the sanctifying Spirit and it stayes us, and makes us to lust after God, that is, it *bindes up your spirits*, suffers us not to do that which other wayes we would do.

Therefore examine whether you are bound with another Spirit that you cannot do the evil that you would do: then it is certain that you have the holy Spirit. Therefore Paul in the place torenamed said that he was

Revel 1.

bound in the Spirit for Jerusalem : as if he had said , the spirit of God bound up my spirit to go , that I cannot otherwise chuse : Therefore , *what do you mean to break mine heart ?* what do you mean to hinder me ? I tell you there is a necessitie laid upon me by the Spirit that I must go , whatsoever death befalls me. For it is the office of the Spirit to bind up our spirits : and therefore in *Rev. 1.* it is said that *John was in the Spirit* : that is , he was compassed about with the Spirit , he was in the Spirit as a man is in armour. It keeps I say our spirits in a spiritual disposition, that we cannot do the evil we would.

2.
Benefit.

Isai. 6. 9.

The *second* benefit that a Christian hath by the Spirit is this, that it enableth him to see, and believe the things that otherwise he would not believe. And I gather it from that place of the Prophet, *Isai. 6. 9.* where it said : *seeing they should see, and not perceive, and hearing they should hear and not understand* : That is, they see, but want another sight, which is the sight of the Spirit, and therefore he cannot see. A man may have a great sight of humane things by learning and *Philosophie*, and the knowledge of Arts and sciences, by these he may see both into natural, and spiritual things, in some measure. But I say he cannot see as he should : except he have added unto this another sight, which is the sight that the spirit brings : and therefore it is called the opening of the eyes, and the boring of the ears : and it is that which Saint *John* speaks of in *John 1.* *that light shined in darknes, and the darknes comprehended it not.* That is, before a man have this sight of the Spirit, whatsoever he sees it is with a great deal of darknes; but when the spirit comes, it drives away darknes, by giving us another eye to see withall : *and the darknes comprehended it not.* That is the light is so great which the Spirit brings, that nothing can eclipse the light of it. Now untill a man have the spirit, he doth neither see, or believe truly : you will not believe till you have the spirit, but when you have got the Spirit then you will believe in Christ. We Preach Christ

Christ unto all, and exhort you to believe: but what is the reason, that some believe, and others believe not, but because they do not see? that is, they want the spirit to shew their sin to humble them, and to shew them Christ to comfort them: and therefore Peter calls them purblind. As men that are purblind cannot see things a far off, so men without the spirit are purblind men, that cannot see Christ, grace, and salvation a far off, as near at hand, but if they had the Spirit, then they would see them neer hand, That is, you would see a marvellous beautie in Christ, and holiness.

It is that which the Apostle speaks of in the *1 Cor. 2. 9.* *The eye hath not seen, nor the ear heard, nor hath it entered into the heart of man to conceive the things that God hath laid up for them that love him.* That is, he saw them before, but he saw them not in that manner that he sees them now: They are represented unto him in another fashion. Again he sees them in another hue, that is, he sees another beautie in them. Thus you see the sanctifying Spirit openeth the eye of the understanding to see more: a blind man might see, if he had but the facultie of seeing: so spiritually blind persons may see when they have the Spirit.

The *third* benefit that a Christian hath by the Spirit is this: it breeds heavenly and spiritual effects in the soul, as joy and comfort, and the like: and therefore in *Joh. 14.* *John 14.* he is called *the Comforter.*

First I say, the spirit will bring joy into the soul, and therefore in Saint *John*, saith Christ, *he will lead you* (speaking of the spirit) *unto all truth.* And saith the Apostle, *The God of peace fill you with all Peace, and joy in believing.* Now I make a difference between joy and comfort thus; joy is unto the soul as a wall is unto a City, that is, as the wall doth compasse the City, and so is a defence unto it, and keepes out many enemies that other wayes would destroy it: so doth joy, it walls and fences the soul: so as it keepes many dangers out that would

ruine it. The second effect is comfort, and this I call a bulwark, because a bulwark is of greater strength to beat off, and keep out any that shall besiege it, and make the Citizens more secure. So comfort is a Bulwark of the soul. That is; it strengthens the soul against the greatest temptations and tryals, it maketh the soul secure resting upon Christ.

3. The *third* effect that the spirit begets is boldness: there is no true boldness without the spirit, let *Adam* witness it: ask him what boldness he had when he hid himself from God; and what was the reason of it, but because he wanted the spirit? and on the contrary, when the Disciples had received the Spirit; *They spake with boldnesse.*

4. The *fourth* effect that the spirit begets, is holy and heavenly desires in the soul, therefore the Church in *Cant. 2.* is marvellous inquisitive to find Christ: and what is the reason there is in men such a want of holy desires, but because they have not the spirit?

5. The *fifth* effect is, That the spirit begets holy indignation: holy anger is an effect of the spirit, and therefore the Apostle saith in *1 Cor. 7.* *What indignation and wrath.* This he speaks in the commendation of the *Corinthians*: men will not be angry with sin as an evil, untill they get the Spirit.

6. The *sixth* effect of the spirit is holy affections: It will make you have heavenly affections towards God, to grace, to the Saints. Therefore the Lord saith, *Eze. 26. 21.* *I will give you a new heart.* Carnal men they may do some things to make their children to reverence them, as to love them in regard of some donation: that is they may proffer an object, but they cannot beget holy affections: That is the onely work of the Spirit thus to change the heart.

7. The *seventh* effect of the spirit is this. It will purge the soul, *i.e.* it will cast out all rubbish out of the soul: Therefore the Lord saith that he will *purge the sons*
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of Levi, as silver. That is that they may be fit for the service of the Priesthood : he will purge out of them by the spirit, that which other wayes would make them unfit. And David in *Psal. 51.* often prayes, That the Lord would Psalm 51. purge him, and then after he prayes for the restoring of the spirit making the absence of the spirit the cause of his uncleanness.

The eighth effect of the spirit is, It kindles holy affections to good in us ; and this is that that giveth us great advantage against sin : I say we have no small advantage against the devil when the heart is full of heavenly affections and that for these reasons.

First because the more holy affections, the better man. That is God accompts more of him. A man is esteemed of God as he hath or hath not holy affections ; a man is that which he is in his affections, that is, a man is not a good man, because he knowes much : but he is a holy man because he hath holy affections ; when he is full of love to God, to Christ and to the Saints.

1.
Reason.

The second reason is, because holy affections are a means or a second cause of good. That is, they are the cause of good actions : as for example, for a man to suffer for Christ, and yet not to do it with holy affections, out of love unto Christ, That is nothing worth. Therefore when the affections are ripe they are drawn upwards by the spirit both to do, and to suffer.

2.
Reason.

The third reason is, because holy affections they widen the soul, that is they make the soul large, for when holy affections are dead in you, the soul will begin to shrink in, even as cloth that is not thorowly made, when water falls upon it, it will run in, but if you stretch it, it will come to its own length again ; so when the spirit comes and works holy affections, they widen the soul and make it large and firm. Therefore that you may have large hearts in prayer and in meditation, labour to get the spirit : that you may have holy affections kindled in you.

3.
Reason.

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4.
Benefit.

The *fourth* benefit that a Christian hath by the Spirit is this, it will make the heart good: because it is the proper work of the holy ghost to sanctifie the heart, that is to cleanse, and change it, and so make it good. It is the work of the Spirit, to work repentance, a thorow change, because men for the most part mistake repentance. That is men do think, that if they be turned this way and that way, from this sin, and from that sin: though it be not from every sin and evil way, that they have true repentance, but they are deceived. For repentance is a true change of the whole man consisting both of soul and body, whereby the parts and faculties of both, are turned a quite contrary way: That is, the heart is turned out of the way of sin into the way of holiness. Now that a partial turning is not repentance I will make it clear by this comparison.

Take any natural thing that is of an earthly substance, whose nature is to go downwards. Yet you may force it upwards by means that you may use.

As for example. Water you know is of an earthly substance, and the nature of it is to descend, yet you see by the force and strength of the sun, it is drawn upwards; first into vapors, and then congealed into ice, and snow, and rain, and then it will not rest, till it descend again: But there is another motion of things; light and spiritual clouds ascend upwards, and are not forced, but naturally do it. Even so a carnal man may do the same things that a spiritual man doth, he may keep down some lust, and he may forsake some evil: That is, he may forsake his drunkenness, and his uncleanness, and his old evil haunts, but yet he doth not forsake all, neither doth he keep out sin by the spirit, but by a natural strength: if he do a good action, it is by constraint, he is forced by something to do it, but it changeth not his heart a whit: he may take a resolution to be good, and to be better; yet to change his own nature is not in his own power, for this is the work of the holy Ghost. Thus much for this use
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and for this point. We now come to a third point: the Apostle saith he would have them *To be strengthened by the spirit in the inward man*: noting thus much, that God must give them the spirit, before they could have him. The point is this,

That The Spirit is a free gift:

I say that the sanctifying Spirit is a free gift, I gather it thus. The Apostle here prays *That God would give them the Spirit*. Not that they had deserved it: and so should have it by merit: as the Papists teach: but he must give it them freely without desert of their own: I need not stand in the proving of it long, That the Spirit is a free gift: onely I will shew you briefly, how the Spirit is a free gift, and this shall be in these five particular things.

First, the Spirit is a free gift, and it must be free, because the Spirit is a gift: and what more free (as we use to say) then a gift is: Now it is a free gift, because it is not merited by us at Gods hands, it is not extorted and drawn from God by force, nor merited by desert, because all the good that is in us, is wrought by God: it is God that puts the very first stamp of holiness upon us.

Secondly, The Spirit is a free gift, because the Spirit is a free Agent, that is, it works freely of himself: Now reason is the free Agent of the outward man: but it is the Spirit that gives reason. Therefore the Spirit must be most free:

Thirdly, The Spirit is a free gift by his carriage towards them that he will save, he might have chosen the elder, and not the younger, That is he might have chosen *Esau* and not *Jacob*: or if he would have chosen the younger, Then he might have brought him first out of the womb; but he will not, because he is most free in his choice; he will have *Jacob*, and cast off *Esau*; and so he might have chosen honourable and Noble men to have both preached the Gospel, and to be saved by the Gospel; he might have chosen them onely for salvation, but he will not; *The poor, they shall receive the Gospel*. That

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is he will make choice of them for salvation : he might as well have chosen *Simon Magus*, as *Simon Peter* : but he will not, therefore he is free.

4. Fourthly the Spirit is free : which appears by the paucitie and fewness that he chuses : he is at libertie, he might have saved more : but this shewes his freedom, he is not tied to one more then to another. *The winde bloweth, where it listeth.* That is, he calls when, and whom he will. *Let them come in that my house may be full.* That is, none shall come, no more, no lesse then I have chosen.

5. Fifthly that the Spirit is a free gift appears by the prosecution of his decree, both of Election and reprobation : nothing more free then the Spirit is ; he might, as I said, have chosen *Esau* and not *Jacob* : for there cannot a reason be given, wherefore he should chuse the one and not the other ; he will chuse the wife and not the husband, and he will chuse the husband and not the wife ; he will chuse the childe, and not the father, and he will chuse the father, and not the childe. Again he will chuse this man, and that woman, and not another man or the other woman : and what is the reason of it ? surely there can be no reason given of it : because the Spirit is free to chuse, and chuse not ; Thus briefly I have shewed you that the Spirit is a free gift.

Use. Is the Spirit then a free gift, and doth it work freely ? Then let them consider this, and tremble, that are not sanctified by the Spirit. For if the Spirit work freely, and yet thou hast not sanctification wrought in thee, it is a sign that thou dost not belong unto God.

Note. Again if the winde bloweth where it listeth, then it stands you upon to do as Millers and Marriners do : to watch the opportunitie, and grind when the Spirit bloweth upon you. That is, if at any time the Spirit doth kindle any spark of grace in you, Take heed of neglecting the opportunitie : That is, do not say in this case unto the Spirit, as *Festus* said unto *Paul*, That you will hear him another time : but be sure if the Spirit command, do you

you run : or if he calls, be sure to answer him, lest he call you no more : I have often told you, there is a time when he will call you no more : Therefore think with your selves, what time of darkness and sorrow it will be to you, then, when with the five foolish virgins you shall be shut out of heaven and happiness, There is a time when he will swear, *That ye shall not enter into his rest* : and do not I say onely labour and watch for the opportunity, that is, take the Spirit when it is offered : but labour to get the oportunitie, That is, use the means whereby you may get him : And for your help herein, I will lay down some means whereby you may get the Spirit.

The first means to get the spirit is this, you must labour to know the spirit : for what is the reason that men do not receive the spirit, but because they know him not : that is they do not know him in his puritie in his free working, in his incomprehensible greatness, in his increase in holiness, and therefore they put off the working of the spirit : when men think now that their sin in this kind is not so great as *Simon Magus* was ; It is true, say they, *Simon Magus* his sin was a great sin, and worthy of punishment, because he thought to have bought the spirit with mony : But if we will consider mens dealing now with the spirit, we shall find that the same sin is committed still. I say men think that they do not commit the sin of *Simon Magus*, when indeed you do ; you know how great the sin was in him, and what a judgement was inflicted against him, and your sins are as great, and the same, but you know them not. Therefore let us compare them together, and you shall see that they are all one, and that in these three particulars.

First *Simon Magus* thought that the spirit might have been had at any time : for he neglected the means, and despised it, presupposing that at any time with a small reward he might get it of the Apostle : *what shall I give thee &c ?* And so when you put off the Spirit, is not your sin the same, thinking that you may have him when you

will: that you can have him at your pleasure to mortifie a strong lust, a sin that you would be rid of; and for a sin that is pleasing to your nature, you can subdue it, when you will; And is not this a great sin, as great as *Simon Magus* his was; but can you do this, can you mortifie your lusts? have you power over them? can you love God and the Saints? well if you had never so much time: you can never get the Spirit except that God give him.

2. Secondly, *Simon Magus* thought, that it was in the power of man to give the Spirit: Therefore he asked *Peter*, what he should give for the Spirit: and is not your sin the same? do not many men think that it is in the power of men to give the spirit, when all the time of their life they will neglect the calling of the Spirit, but in some great affliction, that is when they lie upon their death bed, then they will send for the Minister, but not till then, as if it were in his power to give the spirit; Oh sir what shall I do to be saved? can you tell me of any hope of salvation, and the like?

3. Thirdly, *Simon Magus* desired the spirit to a wrong end, namely for his own advantage, that upon whom soever he should lay his hands, *They might receive the holy Ghost*. And do not men do the like now, *They* desire to have the spirit, and they could wish with all their hearts that they had him, but yet not to a right end. That is for Gods glory: but for some carnal end of their own. That you may be reputed thus and thus, but not to any other end: for know that a man may desire grace, but if the aim of his desire be for his own end, the desire is sin, the same that *Simon Magus* his was. Therefore I beseech you not to defer, put not off the opportunitie, and remember what the Lord saith in *Hebr. 3*. *To day if you will hear my voice harden not your hearts*. That is, this is the day, now have you the opportunitie, the candle is in your hands, and you may light your souls by it, the word is near you, well then light your candles by it: you may now light them whilst the fire is here, but if you will not

not now, how will you do when the fire is out? That is when you shall be either taken from the means, or the means from you: therefore labour to know the spirit, and Judge aright of him if you would get him.

The *second* means to get the spirit is faith; and the best means to get faith is to be conscionable and constant in hearing the word Preached. That is, the Preaching of the word is a means to get the spirit. And therefore the Apostle said *Received you the Spirit by the work of the Law? or else by Faith Preached? Gal. 3.* That is, you may know whether you have the Spirit or no, by this; *Galar. 3.* examine whether you have gotten faith by the Preaching of the word: Our Saviour saith, that *The Tree is known by his fruit*; That is, the branch cannot bear fruit, except it receive vertue and strength from the root: so if we get not faith in Christ, and be joyned with him, we shall never get the spirit. Therefore if you would get the spirit you must get faith: for faith is the knitting and the drawing grace, it will draw the spirit into the soul, and it will knit him fast unto the soul, that it can never depart from it: Faith will recover the spirit if it seem to want his power of working in the soul, it will return him if he seem to depart away: it will enlarge the heart, if the spirit seem to be scantied in it, that is, it will widen the narrow bottle of our hearts: And you know what our Saviour said to men and women in the Gospel: *be it unto you according to your Faith.* Therefore if you would get the Spirit you must get faith in your hearts: That is, if you would get a large measure of the Spirit, then get a large measure of faith: for what is the reason that men thrive not in the Spirit, but because they thrive not in faith?

2.
Means.

The *third* means to get the Spirit is an earnest desire joyned with prayer, that is to desire, and pray earnestly for the Spirit is a means to get the spirit: An instance of this we find in *Elishaes* servant: he earnestly desires and prayes that the spirit of *Eliab* his Master might be doubled upon him: Not that he meant

3.
Means.

that he might have as much more again; but that he might have a greater measure of the spirit then other of the Prophets, and he did obtain his desire, for he was indued with a greater measure of the spirit then other of the Prophets were. Even so, if you would but desire and pray earnestly for the spirit you might get him; *Solomon* desired wisdom, and prayed for it, and he had it, and that in a larger measure then those that went before him: so if you would pray for the spirit, you have his promise, in *Luke 11.14.* *That he would give the holy Ghost unto them that ask him:* and this he doth speak by way of opposition. *If you that are evil can give good things unto your children, then much more will God give you his Spirit.* That is, if a man or woman will be importunate for grace and the spirit, as a childe will be unto the father for bread, then he cannot deny you.

Luke 11.14.

Object.

But you will say, if he were my father, and I were his childe, then it is true, he would give me his spirit: But alas, he is not for any thing I know, neither my father, nor I his childe.

Answer.

To this I answer, suppose thou be not his childe in thy own apprehension, yet look back unto the 14. verse, and see what importunitie doth: Though a man would not open his door, and give his neighbour that which he would have: yet in regard of the importunitie of him that asketh, he will open, and give him what he would have; this do you: though you may have a denial sometimes, That is no answer at all, or an angry answer, yet take no denial, and your importunitie will at last prevail with him. And to encourage you against former runnings out from God; the Apostle saith that he giveth and upbraiderth no man; That is, as no man meriteth at Gods hand; so no man shall be upbraided with any railing to shame him, he gives unto all men that come unto him, that is, without exception of persons, without any by-respects, freely; and reproacheth no man, That is, he will not lay before him either that which might hinder

James 1.

hinder him from coming to him, or him from receiving him; he might do, but he will do neither. And you know the promise made to the Disciples, They must go to *Jerusalem*, And he will after a certain time send the spirit, but they must wait for him; And this they did by constant prayer, and they had the promise made good unto them: for they had the Holy Ghost which came upon every one of them, *Acts 2.* So if ye be constant in prayer, what though for the present you get him not, yet at last you shall have him; thus much for this means, If you would have the spirit, you must pray and desire him earnestly.

The *fourth* means to get the spirit is to obey him: and this you may do when you give him good entertainment: that is when you indulge him with heavenly thoughts, and do what he would have you to do: but if you slight him, That is, set light by him, and will not obey and be ruled by him, you will never get him: And this you do, when you resist, grieve, and quench the spirit: you resist that power, when you resist the light which the spirit hath wrought in you; That is, when you fight against it: against illuminated reasons and arguments. This is a great sin, You grieve the spirit, when you mingle two contraries together. That is, when with the profession of Religion, you joyn corrupt speeches and actions, And you quench the spirit when you neglect the motions of the spirit, and the means by which the spirit is got, or increased, or kept; Now if you do thus, you shall never get and retain the spirit. But if on the contrary, you love, cherish, and obey the spirit, you shall have him and keep him.

4.
Means.

The *fifth* means to get the spirit is this, If you would get the spirit then you must wait upon those means, which are means for the getting of the spirit. Neglect none of the means, because you know not in which nor when the spirit will come: it may be he will come now and not another time: it may be he will breath upon you at such

5.
Means.

Acts 9.

such a ordinance and not at another. In *Acts 9.* whilest *Peter* was Preaching unto them, *The holy Ghost came upon them that heard him.* So be diligent in waiting upon the means, and the holy Ghost at one time or other will come. Again he could have sent the spirit to *Cornelius* without the sending for *Peter*: in *Acts 10.* But *Peter* must be sent for, and he must Preach unto him, and then he shall receive the holy Ghost.

Acts 10.

Thus much for the means, and for this time.

Ephes.



CHRIST

the best

INHABITANT.

Text, EPHES. 3.17.

*That Christ may dwell in your hearts
by Faith.*



Have chosen this Text, by reason of this Sacramental occasion, which doth represent Christs dwelling in us: and it is the second head of Pauls Prayer. The first was, That they might be strengthened in the inward man.

This; That *Christ may dwell in their hearts by faith.* Having in the former discourse opened the words, I shall not need to adde any thing here.

The point hence arising is: *That it is a great prerogative, of which all the Saints are partakers, that they have Christ to dwell in their hearts.*

Doct.

The Apostle prayeth for it, being directed by the spirit of God in his prayer, and therefore we should esteem of it, as of a great priviledge: And as of that, of which all the Saints are partakers, because it is neces-

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Christ the best Inhabitant.

farie to salvation : none are saved without it. Now for the better understanding of it I will first of all shew you these two things.

1. *What it is to have Christ dwell in our hearts.*

2. *What benefits we receive by his dwelling in them.*

What it is to
have Christ
dwell in the
Heart.

For the *first*, what it is to have Christ to dwell in our hearts; To this I answer. That then Christ dwells in our hearts, when as he works in them in another manner then he did before, he hath other works, and we see other effects then formerly :

First he shewes himself kinde and favourable to us, in-lightning, giving comfort, refreshing, framing and ruling our spirits that before he did not : and he doth not in others : he is said to dwell in the Temple, because his eyes are upon it, his ears are there open to hear the prayers of men, his mercy seat is there. Tis true, God fills heaven and earth : yet he is said to dwell in the Temple, because there he manifesteth his peculiar presence; so the phrases of the Scripture are to be understood. *Go not up for God is not with you.* That is, he will not assist you. God dwells where he assists : he dwells not where he helps not. That you may understand this; consider these four particulars.

1.

It consisteth
in 4. things.

The cause of
perseverance
in Grace.

First where a man dwells, he must come to the house and abide in it : so Christ comes into the hearts of believers in whom he dwells, and unites himself to them, and their hearts to him. And that is done by a double act of the Spirit : *First* he humbleth and convinceth men of sin, he makes some alive, and us to be dead, the way to life is death, as the corn dies that it may live. And this the spirit of bondage doth by putting an edge to the Law, by making men desirous of Christ. *Secondly* the Spirit of adoption that unites us, that perswades us that Christ is ours : Love makes the union; Faith is the agent in this union : but it doth it by love : as fire is said to heat, though the qualitie doth it immediately : when after sound humiliation we believe reconciliation with Christ;

Christ; there is a love to Christ, then there is a union. That is the first work, he unites himself to the heart, and it to him.

Secondly, It is not enough for a man to come to the place, to be conjoynd to it for a time: but he must continue there, else he dwells not there but is a stranger: a dweller must continue. Christ abides with us for ever, according to that everlasting Covenant which he hath made with us, *Isai. 55. 3. He hath made an everlasting Covenant with us: even the sure mercies of David.* He never separates himself from us: after he comes he continues for ever.

But it may be objected: though Christ will not depart from us; yet we may depart from him.

To this I answer, that he will not suffer us to depart from him, *Jer. 32. 4. I will make an everlasting Covenant with them.* That is, I will not turn away from them to do them good, but I will put my tear in their hearts, that they shall not depart from me, we are knit together without separation, he never departs from us nor we from him; The reason why we continue in the state of grace, is not because grace is of an unsatiable nature: for it is a creature, and may vanish as all other creatures do: But it never failes because it is in Christ, and supported by his arm of omnipotencie. The light in the air may quickly perish, but if the sun be ever with it, it never perisheth: so the water of a stream may fail, but if there be a spring to supply it, it never fails: grace may perish as it did in Adam, but men ingrafted into the second Adam can never fall, because Christ is never severed from them; we have his word for it, he keeps us by his power: There is an everlasting Covenant on both sides. The Sacrament seals this unto us; That God hath made a Covenant, that he will never depart from it, and we set our seal by it, that we will never depart from him, *Gal. 5. 3. He that is circumcised is bound to keep the whole Law.* So he that receives

the Sacrament, is bound, he engages himself to keep the Law of faith: and he receives that oath when he was baptized.

3. Thirdly where a man dwells, there he must delight: else he is not said properly to dwell there: a man that is imprisoned, is not said to dwell in the spirit, because he delights not in it. Now Christ is said to dwell in us, because he delights in us, *Esaï. 62. 4. Thou shalt no more be called forsaken, but Hephsebah*: because the Lord delighteth in thee; presence argues delight. God delights in the Saints therefore he dwells in them, he works in them that which is pleasing to them. *Artifex amat opus proprium*. He loves his own workmanship. Thus,

1. First God delights in them as in those that are beautiful, *Cant. 4. 1, 2, 3. Thou art beautiful my Love thou art fair: Thou hast Doves eyes, thy teeth are like a flock of sheep, which are shorn, which came up from washing: thy lips are a thread of Scarlet: thy Temples like a piece of Pomegranate.*

Secondly as one delights in a garden, so God delights in them, *Cant. 4. 12.* because he hath planted them, with such graces, as flourish and grow up in them.

3. Thirdly as one delights in a Feast: so God delights in them, *Cant. 5. 1. I have eaten my honey comb with my honey, I have drunk my wine with my milk, Revel. 3. 20. I will come and sup with them.* I delight in them as in a Feast.

4. Fourthly where a man dwells, there he is active, one that doth nothing is not said to dwell in the place, but rather to be imprisoned: as one said of an idle man pointing to his body: *hic situs est*, his soul was buried in his body. So Christ is said to dwell in us, in regard of his activity, and influence, in regard of the works that he doth in us: he works efficaciously in the soul, making it fit for himself; Christ hath an influence into the Saints; he is still active, in them, furnisheth them with qualities, that they had not, and with actions that they did not before: as one having an house makes his garden: he dwells in us as the fire in the iron. That is as the fire giveth to the

the iron all the qualities, and properties of fire; as hot, burning, and giving light: it makes it like the fire; so the spirit of a man when Christ dwelleth in him, is made as the Spirit of Christ in all things according to that degree of grace that he hath received.

We now come to the *second* thing we propounded, and that is to shew you the benefits that we have by Christ his dwelling in our hearts: and those are six.

First Where ever Christ dwelleth, he maketh that person glorious: he filleth his heart with glory. This I take out of the *Psal. 24. v. 7.* *Be ye lift up ye everlasting doors. That the King of glory may come in,* The meaning is this, when ever Christ cometh into any mans heart, he comes as the King of glory. That is, not as one that is glorious in himself, and keepeth his glory to himself: but as one that communiceth his glory to that place where he cometh. For there is that difference between Christ his coming into an house, and the coming of a Prince: when a Prince cometh, though he bring never so much glory with him, yet he putteth it not upon the house, the house remaineth the same. But when Christ cometh into the heart, he changeth he altereth the house, he beautifieth, and decks the soul with such excellencies, as in themselves are glorious, and appear glorious unto the view of others. So *Moses* when he was with God, his face did shine, when he came down from the Mount, because there God communicated his glory to him. Indeed it is true, that was an outward visible glory: but yet the resemblance of that inward glory, which God communicateth to the soul of him in whom he dwelleth. That is he makes an impression of his own glory, of his own Image upon that heart into which he cometh: he stampeth it, I say, upon the heart, and it is glorious in the *Inward man*; it shineth forth also in the life and conversation, even as the light shineth through the window: so is it when Christ dwelleth in the heart: he putteth a glory there which shineth forth: makes him glorious in the eyes of others, giveth a

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6. Benefits of
Christ dwell-
ling in us.
Psal. 24. 7.

1 Pet. 4.

gracious and heavenly tincture to all his actions. And the reason is, because where he dwelleth he bringeth the spirit with him, the Spirit of glory resteth upon them: as you have it in 1 Pet. 4. *The Spirit of glory resteth upon you when you are railed upon for his names sake.* That is, that spirit dwelleth in you, covereth you; and let them say what they can, they shall not be able to hurt you, for you are compassed about with light, even with the glorious Spirit of God. As if one should cast dirt upon the Sun, he cannot obscure the glory of it, because light dwells in it; so when men speak evil of the Saints, disgrace and revile them, they cannot hurt them, for there is glory in them that shineth about them.

Now glory is nothing else but the *manifestation of some excellencie to the view of others*: so we attribute still the word, glory, to such in whom we see some excellency: to see a man in gorgeous apparel, An Army under banners, to see a ship under sail, we say they are glorious. So Michal said of David, *How glorious was the King of Israel to day?* because then he manifested himself: Now when God sheddeth abroad his Spirit into the hearts of any, whom he infuseth the graces of his Spirit into them, he is said to put glory into them, This Christ doth wheresoever he cometh, because he furnisheth them with grace, and every grace is glorious, As it is said of wisdom in the *Proverbs*. *He that is in estimation for wisdom and glory*: That is for wisdom which is glorious: so when Christ cometh into the heart of any, he makes them wise, and therefore glorious. The like may be said of any other vertue; therefore in the Epistle of Peter, *virtue, and glory*, are joyued together. In a word, the Image of God is in them: which is compounded of many graces, Now that image is a glorious Image, 2 Cor. 3. *You are changed to the Image of God from glory to glory.* That is from one glorious degree of grace to another; And this is the first benefit we have by Christ, he makes them glorious in whom he dwelleth, because he putteth his graces in them,

2 Cor. 3.

them, and stamps his similitudes upon them.

Secondly, A second benefit that we have by Christs dwelling in us, is this, where ever he dwelleth, he ruleth and governeth, he guideth the spirit wherein he dwelleth, he keepeth the heart in order, from mutinies and tumults: he keepeth all the affections in obedience, And this is a great benefit, and this he doth where he dwelleth; Therefore in *Psal. 24.* it is said *Be you lift up ye everlasting doors,* (speaking there of the soul which onely is everlasting,) *and the King of glory shall come in,* That is he ruleth as a King, dwelleth as a King, that ruleth in the place where he cometh. That as Satan ruleth in the hearts of the children of disobedience: so Christ ruleth in the children of obedience: he guideth them, and governeth them, he ordereth their steps the right way, That is, when there are in them lusts fighting in their mind, a law in their members, rebelling against the Law of the spirit: he keepeth down these Rebels, he mortifieth these lusts: and therefore in *Rom. 8.* The affections are said to be *servants to righteousness,* That is because righteousness ruleth in the hearts of those in whom Christ dwelleth.

But you will say, what benefit is this: what privilege is it to have Christ rule us? it seemeth rather to be contrary: it seemeth rather that this is to be restrained, and to be over-ruled; is it not better to have our liberty? *Objection.*

I answer, that it is not: but it is a great privilege to have Christ govern in us: for he is not as those governours that govern for themselves; but he hath the propertie of a good governour, that spendeth his sweetness for the good of those, over whom he is a governour. And this you will see if you consider what a government it is. For it freeth you from the government of other Lords: from the government that your lusts have over you, Again he governeth not as a Tyrant, by force, but as the soul governeth the members without difficultie. Now as it is said of the Members, that while they serve and obey the soul, That
very

very labour is a rest, and that obedience is a liberty: even so the soul when it obeyeth Christ, that is indeed a libertie, and that service is rest, the reason is, because Christ guideth them sweetly in whom he dwelleth: all the members are guided by the soul with a willing re-sigitation, so that from an inward propensness, not from constraint, they do what they will: it is therefore an easie government. Again when any thing is made obedient to what is the proper rule of it, it is the better for it: for therein the perfection of every creature lieth, when the Creature hath a Law given it, according to which if it work, it is in the best condition. Now God himself & the law is the rule to which every man should conform, therefore the creature is best, when it is in obedience to him; even as is the body of man, when it is best governed, and kept closest to the rule, it is best in health: so it is in the soul of a man, the better it is governed, the more obedient it is to Christ, the better it is in health: for every rebellion is a sickness and disturbance to the soul: Therefore you have a great benefit, when Christ dwelleth in your hearts as a King; If it were not for that my Brethren, whether would your unruly affections carry you? how would those rebels wound you? how would they rob you of all that that is good? those foolish and hurtfull lusts that are in you, how would they drown you in perdition? Now when Christ dwelleth in the heart, he keepeth down these lusts, keepeth the soul in good temper, guideth our feet into the way of peace: our feet of themselves would be running into miseries and dangers, his government keepeth us out of these: This is his government, and this is the second benefit that we have by Christ his dwelling in us.

Simile.

3. Benefit.

Isai. 57. 15.

The *third* benefit is this, where Christ dwelleth there he comforteth, and refresheth the heart; This I take out of *Esai. 57. 15.* Thus saith the Lord, the high and lofty one that inhabiteth eternitie. I dwell in the high and holy place, with

with him also that is of a contrite, and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones; In that place you have Two benefices expressed: one is, that Christ refresheth the heart of the humble in whom he dwelleth. And *secondly* he giveth life to them: we will speak of both: and begin with the *first* which is the third in order. When a man is drooping, when his spirit is dejected in him, when he meditateth of nothing but of fear and danger. Now when Christ cometh into the heart, he setteth all at rest: he bringeth a tranquillitie to the soul. In a word he filleth the heart with joy where-soever he cometh; For as the Sun bringeth light into the world, so Christ bringeth joy into the heart; and you can no more have him in your heart without some joy, then the Sun can be in the world without light; And it must needs be so, because where Christ cometh, he bringeth matter of joy with him, for where ever he cometh he bringeth salvation, as he said to *Zacchens*, this day is salvation come unto thine house. Now when Christ shall say unto a man, That salvation is come unto him, he bringeth matter of joy, so he is said to come as a Bridegroom. Now a Bridegroom is alwayes bringing of joy, so it is compared to the joy in harvest, and to the joy of those that divide the spoil.

Again Christ bringeth his spirit, and his spirit is a spirit of joy, therefore he is called the *comforter*, this made God break forth into this speech: *seemeth the consolations of God a small thing to you?*

Again he bringeth a Kingdom, and that Kingdom consisteth of joy, in *Rom. 14. 17.* *The Kingdom of God is not meat, and drink, but Righteousness and Peace, and joy in the holy Ghost,* Again where Christ dwelleth, you cannot have him but you must have much joy with him, because joy followeth him naturally; at his right hand are pleasures for evermore. Therefore in whomsoever he dwelleth that partie must needs have joy. Look through the world, and what joy some ever a man hath, it is accord-

very labour is a rest, and that obedience is a liberty: even so the soul when it obeyeth Christ, that is indeed a libertie, and that service is rest, the reason is, because Christ guideth them sweetly in whom he dwelleth: all the members are guided by the soul with a willing re-
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Isai. 57. 15.

The *third* benefit is this, where Christ dwelleth there he comforteth, and refresheth the heart; This I take out of *Esai. 57. 15.* Thus saith the Lord, the high and lofty one that inhabiteth eternitie. I dwell in the high and holy place, with

with him also that is of a contrite, and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones; In that place you have Two benefits expressed: one is, that Christ refresheth the heart of the humble in whom he dwelleth. And *secondly* he giveth life to them: we will speak of both: and begin with the *first* which is the third in order. When a man is drooping, when his spirit is dejected in him, when he meditateth of nothing but of fear and danger. Now when Christ cometh into the heart, he setteth all at rest: he bringeth a tranquillitie to the soul. In a word he filleth the heart with joy where-soever he cometh; For as the Sun bringeth light into the world, so Christ bringeth joy into the heart; and you can no more have him in your heart without some joy, then the Sun can be in the world without light; And it must needs be so, because where Christ cometh, he bringeth matter of joy with him, for where ever he cometh he bringeth salvation, as he said to *Zacchens*, this day is salvation come unto thine house. Now when Christ shall say unto a man, That salvation is come unto him, he bringeth matter of joy, so he is said to come as a Bridegroom. Now a Bridegroom is alwayes bringing of joy, so it is compared to the joy in harvest, and to the joy of those that divide the spoil.

Again Christ bringeth his spirit, and his spirit is a spirit of joy, therefore he is called the comforter, this made God break forth into this speech: *seemeth the consolations of God a small thing to you?*

Again he bringeth a Kingdom, and that Kingdom consisteth of joy, in *Rom. 14. 17.* *The Kingdom of God is not meat, and drink, but Righteousness and Peace, and joy in the holy Ghost,* Again where Christ dwelleth, you cannot have him but you must have much joy with him, because joy followeth him naturally; at his right hand are pleasures for evermore. Therefore in whomsoever he dwelleth that partie must needs have joy. Look through the world, and what joy some ever a man hath, it is according

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ding to the measure of his participation with God. Therefore those that have him fully, as in heaven, they have a fulness of joy : Those that have him not at all, as in hell, there is a fulness of grief : Indeed in heaven it is mid-day, and in hell, it is midnight, The one hath the sun alwayes with them ; the other darkness it self. Now those that are in the way to both, as the Saints which are in the spring of the day, They have some measure of joy, even as much as they participate of God, and the reprobate that shall be damned, and here dwell in the twi-light, they have some flashes of joy, according as God communicateth himself in common gifts and graces unto them. But in a word, so much of God so much of joy a man hath : Now when God himself dwelleth in a mans heart, and if joy thus naturally follow him, it must needs refresh the hearts of those in whom he dwelleth : so much for the third Benefit.

4. Benefit.

A Fourth Benefit is this, That he giveth life to those in whom he dwelleth, that is he maketh them living men ; he liveth in every man in whom he dwelleth as the vine in the branches. That is all the actions and properties of life we draw from him, all the sense we have is from him, in him we live, move, and have our being, and this is a great Benefit. For the worst living thing, is better then the best dead thing, and amongst lifes, the life of grace which Christ giveth is the best life ; because it cometh nearest to the life of God, and Angels : And they have onely this life, in whom Christ dwellerh, for the most living men are but ghosts whilest they are alive : now when Christ cometh into their hearts ; he putteth life into them, he makes them living men. Again those that are in Christ : though they have some root of life continually in them, yet they are often, dead, and dull, and indisposed to do any holy duty : It is Christ now that quickneth them, and maketh them ready to every good work. All the motions, all the fruites of life in your selves, are but the budding and putting forth of the spirit ; there-

therefore all such blossomes are precious, and they should be nourished in you: you should not let them wither for want of sap, and that you may have from Christ, for it is he that quickeneth every man, by his Spirit; That look as the old *Adam* maketh sin active: In every one that is born of him, so the second *Adam* communicateth grace and life to those that are ingrafted into him by faith. Therefore he is called a quickening spirit: even as a man liveth when the soul is conjoynd to the body, so the soul liveth, when Christ is conjoynd to it: Look upon all the living Saints, the reason why they live among such a multitude of dead men, is because Christ is in them; if you see one more holy then another, more active, more nimble in the wayes of Gods commandments then another, it is because Christ dwelleth more in him then in another: if you find your selves more ready, and more strong to perform any duty, it is because Christ helpeth and quickeneth you, for he is your life. In a word, all the life you have is derived from his inhabitation, and dwelling in you, And this is the fourth Benefit that we receive from Christ, he makes us living men.

The *fifth* benefit we have and receive from Christ his 5 *Benefit*. dwelling in us, is that he consecrateth us, and maketh us holy. Know ye not saith the Apostle 1 Cor. 3. 17. *That ye are the Temple of God, and that the spirit dwelleth in you.* That is Christs act, no man is holy, but he whom Christ consecrateth, and he consecrateth the soul, That is, he sanctifieth it, sets it apart, maketh a temple peculiar to himself: for holiness is nothing but an appropriating something to Gods use, and sequestering it from common uses: Now when Christ works such a work in the spirit of a man, he is said to consecrate a man, to sanctifie him.

And that he doth when he revealeth to us the vanitie of earthly things on one side, And the excellencie of heavenly things on the other side. By this means the heart is weaned from those, and is knit and married to these

*How Christ
sanctifieth
us.*

in a conjugal love, so that it loveth him, and nothing besides; and this I say Christ doth, by revealing the truth, making earthly things to appear vain as they are, and God to appear beautiful and excellent as he is: For when he appeareth as he is, we cannot but love him: and that is the reason it is said, *Sanctifie them with thy truth*; that is, when any man hath the truth revealed unto him, he seeth things as they are, then his spirit cleaveth unto God, loveth God, marrieth it self unto God, keepeth it self proper unto him, weaneth itself, and estrangeth it self from all other things. That which is called *sanctifying* in that place, you shall find in two places of Scripture exprest in such tearms, as exprest this double act of Christ which I named unto you, as in the 2 *Tit.* verse penult. *He hath purified to himself a peculiar people*; that is, he hath emptied them of whatsoever may draw them from God, and hath sanctified them by his spirit. And so again in the 30. *Deut. 6.* *And the Lord God will circumcise the heart, that thou mayest love the Lord thy God with all thy heart, &c.* That is, I will draw you to me, your hearts shall cleave to me. Now then when these two acts are done, the heart circumcised, and love put into it, that it cleaveth to God without separation. This is the sanctifying of the heart, this Christ works wheresoever he cometh. And (my Brethren) this is not an easie thing to do, and indeed no man can do it but Christ: for this holiness of spirit is not onely an abstaining from the things common and unclean, from pollution of flesh and spirit; it is not an abstaining from them out of judgement onely, but then a mans spirit it is holy, when he hath an inward propence inclination to that which is good, and an avernesse to that which is evil. When the spirit hath a new quality put into it, *Abhor that which is evil, and cleave to that which is good*, this is holiness, not to abstain from the evil onely, but to abhor it, not onely to do the good, but his spirit cleaveth to the good, loveth the good. So it is said, *Lot had his righteous soul vexed with the unclean*

2 *Tit.**Deut. 30. 6.*How we may
get Christ in
our hearts.

clean conversation of the *Sodomites*, that is, he had a holy soul, and in this his holiness was seen, that he vexed, &c. So *Moses*, his holiness appeared when he wept, when he saw the people commit idolatry; so *Paul*, his spirit was stirred within him, when he saw the idolatry of the people of *Athens*. So when a mans spirit stirreth it self after this manner, when from that new quality that is put into it, it works out the uncleanness that is in it: this is the holiness of the spirit, and no man hath it but from Christ. As the needle, unless it have it from the Loadstone, could not have that property of looking to the North; so it is with the spirit of a man, before Christ dwelleth in him, before he hath put a new quality of holiness, he never looks towards God, but when it is done once, it cannot do otherwise; therefore those in whom Christ dwelleth cannot sin, that is, cannot delight in sin: this is a great benefit therefore, and this holiness of spirit they have in whom Christ dwelleth, To be holy in all manner of conversation, to be holy at all times in all places, in all that he doth to have a holiness of spirit acting and appearing therein. It is a hard thing, and therefore the benefit is the greater: so now how much unholiness we may find in the spirits of men, when the spirit of a man steppeth out and doth what it doth to its own ends, and looks not to Christ, but to other ends, this is unholiness and adultery of the spirit; therefore those, the trade of whose life is not to look at God in their actions, but to themselves, to pass from pleasure to pleasure, and from sport to sport, and all for themselves; those also that are so much occupied in worldly businesses that God is forgotten, this is exactly contrary to holiness, for here the spirit turneth it self from God, whereas we should be holy in all manner of conversation, holy in every thing, holy in eating, holy in drinking, holy in recreation, holy in all our businesses, holy in mirth, &c.

But you will ask how shall that be?

When you do all these as to God, as fitting you for his

Heb. 17. 16.

Simile.

Quest.
Answ.

his service; when you put God as the end unto all that you do, then is your spirit holy, you know that place, *Whether you eat or drink, or whatsoever you do, do all to the glory of God.* That is, respect God in it, make not your selves the utmost end of it, for then your heart is unboly, for holiness is to keep the heart close to God, peculiar to him alone, eying God in all things. When he turneth from him, that is the unholiness of the spirit. This benefit we have by Christ dwelling in our hearts, our spirits are consecrated unto him, all that is in us is turned, and looks that way; and so much for this fifth Benefit.

6. Benefit.

The sixth and last benefit we have by Christ dwelling, is defence, he defendeth those in whom he dwelleth, he covereth them, he is a buckler and protector to them, he preserveth them from all evil, from all crosses, or the evil of crosses. This is a great benefit. For there is this difference between Christ and other Inhabitants, other Inhabitants are defended by the house wherein they dwell, but here the Inhabitant defendeth the house. And the reason is good, because, though he dwell in our hearts, yet he is our *habitation*, as it is in the Psalm, that is, we dwell in him, he covereth us, as a house covereth a man, and defendeth him from the violence of the weather. This you have excellently exprest in the 4. *Isaiah*, the two last verses, *Upon all their glory shall be a defence*; that is, upon all the people of God which are glorious, he calleth them glory in the abstract. *I will defend them from all evil.* If you ask what defence it is? you shall see a distribution of it, in the verses following, *I will be as a covering in the heat of the day*: That is, one kind, and a place of refuge and covert from storm and from rain. That is, if there be heat I will keep you from that, if there be storms and rain I will preserve you from that; you shall be as a man within doors. Thus Christ defendeth those that belong unto him, he is a covering to them, he keepeth them safe; in the 1 *Cor.* 3. *Him that destroyeth*
the

Maiah 4. 6.

1 *Cor.* 3.

the Temple of God, him will the Lord destroy. It is his Temple, it is the place where he dwelleth, and be assured, Christ will not have his house pulled down over his head; no man will promise his Inheritance to be spoyle. Now Gods children are his portion, they are his sheep, he will not suffer them to be plucked out of his hands. Therefore the Prophet *Esay* compareth his Church to a Tent, that though it be made of two or three materials, onely *cords and stakes*, yet saith he, there shall not a cord be broken, nor a stake plucked up. My Brethren, if you look upon the Church, you will wonder that they should not have been swallowed up ere this time, but know that God dwelleth in this Tent, he keepeth and defendeth them. Christ dwelleth thus in every believer, in particular he will be a buckler, and defence unto him. And this benefit you have by Christ dwelling in you.

And so much for the Benefits you receive by Christs Inhabitation in you.

We must add something now for the application of this point; and first, you may make this use of it. Learn to judge aright of the works of God in your hearts, and remember that it is wrought by Christ himself. It is Christ himself that is in you, that consulteth with you, that acts in you, that enliveneth you to every duty, he himself is given us of God, to be our *wisdom, righteousness, sanctification, and redemption*; it is he himself that will come in and sup with us, *Rev. 3.* And therefore if you would have a great measure of grace, a great measure of comfort and refreshing, if you would feel the life of grace flowing abundantly in your hearts, fasten your eyes upon Christ the fountain. This is our fault (my Brethren) that we look upon grace, and remission of sins, and sanctification, separated from Christ, we labour not for Christ in the first place, we look upon pardon for sin, we go unto God for it, but we think not upon Christ; learn first to get Christ to dwell in your hearts, fasten your eyes upon him, intreat him to come thither and sup with you, and then

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then take from him justification and sanctification, the spirit and every grace. For so it is, as when a wife marryeth a husband, she must not think of the titles, honours and commodities that he bringeth separately from himself, for then it is an adulterous thought, she must first take her husband, and then those other things come along with him: so must we do with Christ, fasten our eyes upon Christ himself, love him, cleave to him, labour to have our hearts married to him by faith, then we have remission of sins, then we have adoption, then we have reconciliation with God, and every particular grace coming along with him. Even as if a man would have a treasure that lieth hid in a field, he must first have the field it self, and then he may take the treasure; he must not think of the treasure as of a thing abstracted from the field, even so, thou must get Christ, for in him are *hid all the treasures of wisdom and knowledge, and of his fulness, we receive grace for grace.* But this is our hinderance, that we look upon these things separately and apart from Christ. But let us remember that it is Christ that dwelleth in our hearts, and although indeed it is by his spirit, yet it is he himself that is the fountain of all; get Christ therefore more and more into your hearts; for you must know that there are degrees of dwelling, as the Sun dwelleth more in the house at several times, so Christ dwelleth more and more plentifully in the hearts of men, even as there is a neerer union between us and him, and so he dwelleth in us accordingly; as there are degrees of familiarity between friends, so are there degrees of union and habitation, between Christ and us. And accordingly are there degrees in all the effects of his habitation; labour therefore to get Christ in your hearts.

Quest.

But you will say, how shall this be done?

Ans.

What holiness
of Spirit is.
Isay 57.

Labour to get a contrite and humble heart, there God delighteth to dwell; there are but two places in which he delights, *Isa. 57. In the highest heavens, and with him also that is of an humble and contrite spirit*; look what delight he

he hath to dwell in the heavens, the same delight he takes to dwell in him that is of an humble spirit. This is the reason why so many living in the Church have not Christ in them; they are not yet humbled, they are not yet sensible of their sins, they know not as yet that they are children of wrath; whereas a man that is humbled, and broken with the sense of his sins, that hath his heart wounded with them, this is one that is a fit habitation for Christ to dwell there. Therefore it is, that even the Saints themselves, when they begin to have their hearts lifted up in them, that Christ removeth them far from him, and therefore also is it that he humbleth them, before he returneth to them again: So it was with *David* and *Hezekiah*, when they were lifted up in their hearts, you see how God forsook them, and how angry he was with them: get humbled hearts therefore. When you can say to Christ in good earnest, as the Centurion said, *Lord I am not worthy that thou shouldst enter under my roof: that is the best way to draw his favour to you.* You know how readily Christ healed his servant, how he admired him.

Again, the neerer you draw unto him, the more he will dwell in you; it is the Apostle *James* his counsel, *Ja* or rather the Spirit of God by *St. James*, *Jam. 5. Draw neer to God, and he will draw neer unto you.* And Christ himself, in *John 15. 4. Abide in me, and I will abide Jo* in you. That is, if we would come neer him, we must not suffer our selves to go a whoring after the things of the world; but mind him, draw neer unto him, then would he dwell in you.

Again, the wider you open the door, when he knocks, the further he entreth, *Rev. 3. I stand at the door and knock, if any man will open the door, I will come in and sup with Rev. 3.* him; that is, I will come in and dwell with him, enter commons with him. Now ye are said to open the door, when you yield to his knocking, that is, when you are stirred up to any good duty by hearing the Word: all

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all provocations are knocking at the door, the more you yield to these, and the more willing you are to perform holy duties, the more you open, and so the more Christ dwelleth in you.

Again, the less you live to your selves, and the more you are emptied of your selves, the more Christ dwelleth in you, the less you live to pleasures, and the more you are emptied of whatsoever is in you, the more will Christ dwell in you.

Again, the cleaner you keep your heart, the more will he delight to dwell in you, a man that is of a neat disposition, loveth not to be in a foul place; so Christ abhorreth to dwell in a heart that is foul and unclean, the more clean therefore you keep your heart from Rebellions and unruly lusts, and the more you are free from any kind of vanity, and the more you grow up in holiness, the more will Christ delight to dwell in your heart.

Again, the larger spirit a man getteth, and the stronger he is in the inward man, These are the means whereby you may get Christ to dwell in your hearts; and the more humble and contrite spirit you are of, the nearer you draw unto him; the wider ye open the doors when he knocks, the less you live to your selves; the cleaner you keep you heart, the stronger you are in the inward man: why then the more you shall have Christ governing you, the more you shall have him putting his glory upon you; the more you shall find him comforting and refreshing your hearts, the more you shall find him quickning you to every good work; the more he will defend you, the more he will consecrate you: But still remember that it is Christ that doth all, when you do any holy duty, when you have any strength to perform any thing that is of any special moment, it is Christ that dwelleth in you, that acteth in you; as the Apostle saith, *it is Christ that liveth in me*; that is, if you see any holiness in me, if you see me excelling others in grace, if you see me doing great
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and strong actions of Religion, *it is not I that do it but Christ that liveth in me*, it is he that strengtheneth me; therefore for a man to think to live the life of grace without Christ, is as if a man should think to live a natural life without a soul, no wonder therefore that you cannot abstain from such and such a lust, that you cannot pray, that you cannot sanctifie the Sabbath; no wonder, seeing you want Christ, no man else can do it. *Sampson*, when God was departed from him, became as another man; the reason why he did such marvellous things, above the reach of other men, was because God was with him; the reason why the Saints do so much, is because God is in them, he liveth in them, he enableth them to do all that they do; therefore if you find your selves as common men as other men, not able to do peculiar things, not able to reach that pitch of holiness which God requireth, and is expressed in the lives of the Saints; know that the reason is, because you have not Christ: remember that it is Christ that doth all, and therefore in all the things that you do, if you find your selves at a dead list, if you be unable to do a holy duty, labour to sigh for Jesus Christ; say, Lord I can do nothing without thee, it is thou that must enable me to every good work, I cannot so much as think a good thought without thee: labour thus to have recourse to Christ, it is he that must quicken and enliven us, or else we are but dead men.

Secondly, If Christ live in the Saints, then let them know what priviledge they have, and triumph, and rejoice in it. It is good for us (my Brethren) often to reflect upon these spiritual priviledges: remember now that you have Christ in you, that must be a great advantage to you. When *Moses* was to go up with the people into the promised Land, he would not be content with an Angel, but he would have Gods own presence, God yieldeth to his opportunity. You see by that how much *Moses* esteemed of Gods presence: know therefore that

*Use. 2.**Exod 33.*

it is a great benefit to have the presence of Christ in the soul, learn to esteem it so; it bringeth much comfort, and another kind of comfort then any other creature can bring. Again, consider if Christ dwell in you, you are made living Temples, in the 1 Pet. 2. 4, 5. *Ye as living stones are built up a spiritual house, a holy Priesthood, to offer up spiritual sacrifice acceptable to God by Jesus Christ.* They were dead stones, and dead Temples before; and this is a great priviledge, for we have all the benefits that the Temple had: no sacrifice you know was accepted but from the Temple, no prayer was accepted but what came from the Temple, or directed towards the Temple. So it is with the Saints, all their prayers are accepted, because Christ dwelleth in them, and they are his spiritual Temples to offer up spiritual sacrifice acceptable to God through Christ, it is peculiar to them alone; others may pray and hear the Word, and do some other outward duties of Religion, but they are not acceptable, because they are not Temples of Christ. Consider this (my Brethren) and rest not in your outward performances, nor priviledges: labour to have the assurance of being the Temples of God, it is that which makes your sacrifice accepted. This confuteth the common error, men think they may satisfie their lusts, &c. and yet if they pray morning and evening, receive the Sacrament at least once in the year, and do some other outward performances, they think they make God some amends. But alas it is not so, the Lord abhorreth all those sacrifices, because they come not from his Temple. They are not sacrifices offered upon that altar they should be, they are not yet of that holy Priesthood spoken of before, and yet there is that hypocrisie in the spirits of men, that they are neither willing to omit holy duties altogether, nor willing to perform them in that holy and zealous manner as they ought: Labour therefore to have Christ dwelling in your hearts, otherwise nothing will be accepted.

I thought to have added something to have made known to you, when Christ dwelleth in your hearts. As one way to know it, where *Christ* dwelleth, there none dwelleth but him: as the glory of God filled the Temple, so Christ filleth the heart.

Again, where he dwelleth, he dwelleth powerfully, he is strong, able to make men go through with their good purposes and resolutions.

Again, 3. He continueth and abideth there for ever, he makes them constant in performing holy duties.

And lastly, He is active as the Sun, when that dwelleth in the world, we see how it enlightheth the world, so Christ enlightheth the soul where he dwelleth, makes us able to judge all things. Again, where the Sun cometh, it thaweth the frozen earth, and causeth a Spring, it causeth every thing to flourish; so Christ dwelleth in the heart as the Sun in the world, or as the soul in the body; see what a beauty the soul putteth upon the body, what motion, what sense; such an alteration there is when Christ commeth into a mans heart. If you find therefore a power in you to do good duties, not weak offers, and breeding of good conceptions, and yet have no strength to bring them forth, Christ is not yet in you. But if Christ be in you, where he dwelleth, he dwelleth powerfully: shall the Devil think you, powerfully rule those in whom he dwelleth? And shall not Christ strengthen and enable those in whom he dwelleth?

Again, if you finde your Religion to be but for a fit, if upon sicknesse or upon the apprehension of death, or upon the touch of some sermon, or upon some fearful accident befalling others or your selves, you can pray, and hear, and perform the outward parts of Gods Worship, and yet fall off again afterwards. Know for certain that you have not Christ in your hearts; for if once he were there, he would remove no more, but enable you to a constant course of holiness. There may be some clouding now and then: but the Sun will never set upon your hearts.

Christ the best Inhabitant,

Lastly, If you find not an alteration in your soul, a spring in the *inward man*, as when the Sun cometh into the world life, and beauty, as when the soul commeth into the body, be assured that Christ is not yet come into your heart : on the contrary, if you do find all these, then know that Christ dwelleth in your hearts. And this you are to rejoyce in, as the greatest priviledge vouchsafed to you under the Covenant of Grace.

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ROM. 8. Verse 34.

Who shall Condemn? It is Christ that is dead, yea rather which is risen again, who is also at the right hand of God, and maketh request also for us.

IN this most sweet and comfortable Scripture, I mean the eighth Chapter, our blessed Apostle Saint Paul shews at large, the happy and safe estate of every true believer that hath his part in Christ; where he proves at large that there is nothing can hinder and dis-anul that estate, but that he must enjoy it according to his faith, shewing withal that if any thing could hinder it, it must come either

ther from sinne, or from the crosse, the punishment of sinne. Now he shews this and proves it strongly against all the enemies of Salvation, that neither sinne nor the crosse can do it, and therefore not any thing.

Sinne cannot do it, *verse 1.* Because there is no condemnation, that is for sinne, to them. The crosse cannot do it, because as *vers. 28.* *All afflictions they shall work to good for them.* Therefore once in Christ nothing can hinder them from eternal Salvation: And one would think this were sufficient proof, yet as if all this were nothing, Therefore that he may raise the true believer to the highest pitch of sound and lasting comfort; he goes further, and would have him to insult and victoriously triumph, *verse 33, 34.* and rise to the highest pitch of holy confidence, speaking here in a kind of defiance, and saying, If any man dare be so bold as to accuse one that believes, yet where is he that can condemn him? as if he had said, There is none at all that can; So that briefly in these words contained in the Text, is laid down every holy believers challenge, which he may take up against the face of all enemies whatsoever.

Wherein observe two parts.

First, A true beleevers challenge in these words, *Who shall condemn?* Secondly the person in whose name the challenge is made, which is Christ's, *It is Christ that is dead, &c.* For though the beleever is weak in himself: yet in the rock Christ, strong and invincible.

For the *first, viz.* The true beleevers challenge, it is the more to be noted, because it is laid down by way of interrogation: For that hath with it a strong confidence and a kind of victorious triumph, as if he said, there is none at all that can condemn though they may go about it. It is not *interrogatio rogantis* or *dubitantis*, but *instantis et triumphantis*, It is not a question of one asking by way of doubt, but of one earnest in affirming, and Triumphant; So that the point then is this.

*There is not any one in heaven, earth, nor any where else,
that*

that can bring in any thing to condemn a true believer in the sight of God. Or

There is not any thing in this world, nor in the world to come, to hinder the salvation of a true believer.

Where we are to consider,

First, What it is to condemn.

Secondly, That all and every one of us before we believe are in the estate of condemnation, and therefore easily to be condemned, because under the curse of the law and the guilt of sin.

Thirdly, That when we come truly to believe in Christ, even then we are not to think to be free from all that will assay and seek to condemn us and bring us to perdition and destruction.

Fourthly, That though there be many, as the Devil and all his instruments, that aim and endeavour by many means to spoil us of our faith, and hinder our salvation, and so bring us to destruction, yet shall none ever be able to do it.

Lastly, We will make application of all to our selves,

For the first, namely what it is to condemn. It is taken diversly, either *in foro publico* (as in our courts) when one is guilty of some offence against the Law, and so is bound over by sentence of condemnation to suffer for it. Or else in *foro conscientie*, in the court of Conscience, as here before God, and it is nothing else but to have a Conscience guilty of sin, and for that to be judged of God to Eternal punishment: even to be separated from the Love of God in Christ for ever and ever; And all this presupposeth a guiltiness for sin that justifies the Judgement of God in regard of the just sentence of condemnation. Now who shall make the true believer guilty before God, being once in Christ? The answer is made by the Apostle, There is not one that can.

Now for the second thing observed, namely that those which come to believe, while they were in a state of Nature and under the curse of the Law, were in an estate of

The Buckler of a Believer.

condemnation, This is proved *Eph. 2. 3. Among whom we also (saith the Apostle) had our conversation, &c. And were by nature the children of wrath as well as others.* As he also telleth those beleeving Romanes, *Rom. 6. 17.* Of this their own conscience is witness against them. The Law of God is the bill of inditement, God the Judge, the Devil the executioner, and hell the prison from whence it is impossible to escape until they come soundly to believe in the Lord Jesus.

3. For the *third*, When a man hath this blessed grace of faith, and begins to lay hold on Christ: he is not to think himself safe, and that he is secured from all that will seek his condemnation. For the Devil will do what he can still to winnow all goodness and grace received out of him. That nothing may remain but chaffe, And therefore it is we are taught in the Lords Prayer after forgiveness of sins, to pray against temptations. Though thy Sinns be pardoned by the blood of Christ upon thy believing, yet there is one that seeks to break the force of thy faith, and so to bring thee to destruction; And therefore it is, he is called the *accuser* and *destroyer*, *Rev. 12. 10.* so that thou must look, that though thou hast got out of his paws, yet he hath many wayes whereby he will labour what he can to bring thee back, to condemn and destroy thee.

As first, he will lay unto thee the wrath of God, to drive thee to despair, as he would have done *Job*, who was brought to sore tryals, discovered in passionate speeches.

2. The curse of the Law is enforced against thee, to make thee think thy obedience to be so poor, as God will not accept thee.

3. Want of faith is another of his suggestions, and for this he will alledge the condition of the Gospel, and tell thee that thou dost not believe, and so art not onely under the curse of the Law, but the Gospel also.

4. The sins of thy conscience, that he will buffet thee with,

with, perswading thee that such a sin is not pardoned, or pardonable.

5. He will muster up the world where he hath many Troops following him to choak the Word, and quench the grace of God that is in thee.

Lastly, He will fear thee with the grim and dismal look of that last enemy, death, and put thee under fears of never being able to undergo it.

Now for the fourth circumstance, That though with all his power, cruelty and subtilty as before he doth assault, yet a true believer, he shall never be able to prevail against; and that *first*, because a true believer, his debt is paid by the death of Christ: *Who shall condemn?* saith the Apostle, Christ is mighty and strong. None; for faith hath a hand that layes hold on Christ, so that if Christ perish, he may, else not; And that,

First, Even because Christ hath died for him; and the strength of the Apostles reason stands thus. A man in debt, if his debt be paid, he is not in danger of the Law to be condemned for it; so there is not one farthing that God can in his Justice demand at a Believers hands, for it is paid by Christ. There is a double debt indeed he hath, but if both be paid for him, the Law shall not condemn him.

The *First* is the debt of obedience to the Law; God hath required of every child of *Adam* to obey and keep the whole Law, and he hath not done it; therefore there is a debt unpaid by him.

The *second* debt is of punishment, for not doing it, and that is the curse of the Law.

Now a Believer may produce a surety that hath paid both, namely Christ; for *first*, he died not before he had fulfilled the Law. His righteousness, obedience, and all was for us; He took our nature, onely that we might have our part in him; he did all in our stead and names, even for our sake; upon our believing in him, all is ours.

Secondly, by his death he removed the curse which is the punishment of sin. For the first, *Rom. 10. 4. (Christ is the end of the Law for righteousness, to every one that believeth)* think of this, and labour for a spirit of faith, ever groan in thy soul, till thou piercest the Heavens and obtainest faith. For the second, *Gal. 3. 13. Christ hath redeemed us from the curse of the Law, being made a curse for us.* Pitch on these places, and lay fast hold on Christ by faith, and they will uphold thee in the evil hour, even when the devil labours against thee with all his forces.

I, but the Devil is crafty, may some poor soul say, it may be he hath some bill or bond yet undischarged that I know not of, which he may demand at my hands.

No faith the Gospel, he hath *blotted out the hand-writing that was against us, Col. 2. 14.* All is crost and cancelled, and this God hath spoken and sworn to, therefore let him do what he can, onely believe thou. Every writing is cancelled, there is not a whit to shew in the sight of God. A poor man is indebted a great sum of money to a mighty King, and knows not what to do, having nothing to pay it withal, whereupon he is convicted, condemned, cast into prison. Now it pleaseth the Kings onely Son to undertake the debt, his Father is content, and in process of time he payes it, and satisfieth his Father, who then I pray you can condemn that man? Even so is it with the poor believer, he ought both body and soul, and was to be put into the prison of Hell for ever, for breaking Gods Law, and incurring his displeasure; But the Lord Jesus out of his love and free favour, undertakes for the poor believer, and payes his debt; who then can condemn this poor Believer?

2. Reason.

Now further, by way of gradation and assent, to make us raise up our thoughts in assurance of this, the Apostle useth a second reason, that is, Because Christ our surety is not onely dead for us, and so hath paid our debt, but also is risen again to make the poor believer
more

more sure, he hath paid the debt. And the strength of the argument is thus. If Christ had not risen again, but been still in the power of the grave, and kept under by the enemy of our salvation, the poor believer might have been justly afraid his debt had not been paid, but Christ being risen and out of hold, he is out of doubt. As when the debtor sees the Kings Son that was his surety at liberty, and in the Kings Court, he fears not but his debt is paid; so when the poor believer sees Christ set free from the power of the grave, &c. he knows God hath accepted the payment he hath made as sufficient for him. Let us therefore look upon our selves as having a part in Christ, and know whatsoever he did, it was for us, even for every true believer; so that he rising again, we rise again, which being so, it manifests that God hath accepted Christ his payment, if any thing could hinder, it must be death and the grave; but Christ being risen, they have lost their power, and so none able to condemn, *Rom. 6. 9.* Christ rose for us never to dye again, and therefore that we should never dye eternally.

A third reason is taken from the sitting of Christ at the right hand of God, which puts all out of question that he paid our debt when he laid down his life, in that he is risen and ascended up to his Father. Now God would never have admitted him to sit at his right hand had the work been unfinished, but now being ascended to the right hand of his Father, where he is advanced to the highest pitch of honour, glory and Majesty; and that in our Nature, sitting in full authority King of heaven & earth, there for ever by his spirit, to gather and guide all his children, and quell the power of their enemies; it is apparent that our Sureties payment is accepted, so that now nothing can condemn a Believer, not his conscience, nor any thing else can condemn him, and therefore he may triumph over all accusations.

In the fourth place, add unto all this, that Christ doth

not

3 Reason.

4 Reason.

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not onely sit at Gods right hand, but so as that he also maketh intercession for every true beleever, having not onely power, but even the same good will and mind that ever he had to do them good, consider this well, whether thou beleiving, needest to fear the face of any enemy whatsoever. The poor man that was indebted to the great King, For whom the Kings son was pleased to undertake and satisfie, when he sees him come out of prison, set at liberty in his fathers Court, in greater honor, and not onely so, but highly favoured of the King his father, and continually requesting him for that poor man. What needs he now care for all his enemies? He need not be affraid to look all officers in the face, &c.

Use 1.

Is this the secure and happy estate of every true believer, out of himself, in Christ. Then see the necessity of using all those means (and that constantly) whereby Christ our Blessed Redeemer is pleased to communicate himself and this his grace unto us. Faith is a special gift and grace, and comes from God in Christ, and Christ he comes onely in the meanes which are channels and conduit-pipes. Therefore if thou wouldest have this grace, and be strengthened and increased therein, even as thou wouldest have thy soul thus dignified, use carefully all the means. As

The word which is the Scepter of Christs Kingdome, submit thy soul to it: If thou wilt have an excellent spirit, such a one as *Jeshua* had, pray to God for it, and take heed of grieving the spirit of God, by continuing in the practice of any known sin, which is as water that quenches the fire, but rather cherish thy faith and put fuel unto it, by constant & consionable hearing, reading, prayer, meditation, receiving the Sacrament, holy conference, and watching over thy heart. For if thou put fuel to thy faith, and keep away that which may quench it, thou shalt clearly see this blessed truth, and find the power of faith in this that hath been said. Therefore as thou wouldest have this confidence and comfort in thy heart and soul, use the means for it. The dilligent hand be-
comes

comes rich in Gods ordinary providence, and so mayst thou in this grace, if thou use diligence, there is no way else: Therefore whilst thou hast time use the means, give attendance to the word, and all those heavenly meanes before mentioned.

Its true indeed Christ hath freed himself by dying, rising again and being at the right hand of God, and this I believe, saith the poor soul, in the midst of his fears, temptations and troubles of mind, but how should I bee comforted in knowing that I am freed from all that danger and condemnation which my sins do deserve? *Quest.*

Yes, upon this ground every beleeving soul, and so thou if thou doest believe, mayest be sure to be freed as Christ himself is freed, and that even because Christ undertook and did all this for the poor believing soul, and he had not done it but for him. *Eesai 9. 6. To us a child is born, to us a Sonne is given,* All he did was for us and for our Salvation, so that if Christ hath any happiness, thou believing in him mayest be assured of it as Christ himself? All Gods intentions towards thee are founded in love, else how should that be true, *John 3. 16. God so Loved the world, &c.* Christ also took all upon him for our sake, even to redeem and save us, he needed not have done it for himself, for he was God in glory, &c. lift up therefore thy heart by faith, and beleeve this and thou shalt find it true, though we miserable wretches are unworthy of any such mercies, yet is God worthy to be believed; Look on Christ and consider who he is, and reflect it upon thy self, and if thou canst believe the Lord Jesus hath done all this for thy sake; To help and strengthen thee to this. *Ans.*

First, Consider Christ did it for us; that believe as a surety, we were all banck-rupts in the law of God, for want of obedience thereunto, now Christ the surety of mankind comes and undertakes for us and hath done it: *Hebrews 7. 22. He was made surety of a better testament.*

Therefore think on him alwayes as thy Surety in glory;

ry; Christ there is said to be a Surety of better things then the legal Rites were, even of the New Testament, wherein whatsoever is contained, it is for us, and there it is treasured up, *ask and thou shalt have, seek and thou shalt find.* All he did, he did as my Surety, all the evil he took away, and all the good he purchased, it was for me.

A *second* means or help to strengthen thee, (if thou art one that art humbled for sin, and desirest more and more to believe) is to know that God hath bound himself, and sworn to it (and he is true, though every man is a lyar): now that he should swear to that Testament of Christs blood, it is even because we should have hearts strengthened to believe, and therefore now it is a shame if we have not more faith, obedience and holiness then heretofore. Certainly if we had faith instead of our presumption, what abundance of peace of conscience and sweet and comfortable joy might we have, because Christ hath done so much for us as we have heard, and all, that nothing might hinder the salvation of a poor believing soul.

Use 2.

Now to handle this point as it is contrary to the erroneous doctrine of the Church of *Rome*.

Who can condemn? none, This is the speech of the Apostle in the person of every true believer, as well as those to whom he then wrote at *Rome*. Onely those that have but a weak faith, the weaker assurance, yet all shall find the truth hereof if they believe, both weak & strong; this then may serve in the next place against that tormenting and racking Doctrine of doubting so much maintained by *Bellarmino*; tis true indeed, saith he, we doubt not of Gods mercy and the merit of Christ, nor of the efficacy of the Sacrament, &c. but in regard of our own indisposition, infirmities, unworthiness and sins, in respect of these we ought to doubt and fear. And so by a counsel hath the *Romish* Church accursed all such as say they are assured of their Salvation, though here every believer is enjoined to believe it assuredly. But as the
 Psalmist

Psalmist saith, *he that loves cursing, it shall enter into his own bowels.*

But what are *Belarmines* reasons against assurance?

First, Saith he because of our unworthiness.

Object.

But to this I answer, to what purpose should the Apostle speak that which he doth here if our own unworthiness or sins could condemn? But if they stand upon unworthiness we will say as much of our selves as they can possible. But seeing Christ hath undertook, as our surety, in our stead, and God through his grace gives power to believe, he takes away our unworthiness and gives us Christs righteousness to go out and in as he hath done, and so we make all our challenge in Christs name, not in our selves, and so our unworthiness obliges us more strongly to rest our selves upon Christ. In which case we resemble the vine that goes up & layes hold on that which is stronger then it self, so we in our selves weak, close with Christ, in whom God looks on us, not as we are in our selves, but in him in whom he is well pleased. So we stand not upon, nor look unto our righteousness but to God in Christ, by whom our sins are washed away in his blood, and our persons covered with his righteousness.

I but saith he the promises of Salvation are made conditionally, if we repent and beleeve, now in regard of our selves we cannot beleeve, and therefore we are to doubt.

Object.

To this the Apostle shall answer, Though the promise of Salvation be conditional, yet every one that truly beliveth, his faith hath from God a light in it that makes him believe and repent, 1 Cor. 2. 12. *Wee have received, saith the Apostle, not the spirit of the world, but the spirit which is of God, that we might know the things that are freely given us of God;* So that the true believer hath received such a light, from the word, which letteth him see and know in some measure, that hee hath faith and repentance. Then what can hinder him from believing in

Answer.

Christ, that hath done all this for him, he may know he is chosen in that he is effectually called, he may know he is effectually called in that he hath true repentance and faith in the Lord Jesus, and therefore he may be assured of his Salvation.

Object.

I, but who can tell, saith he, that he hath sufficient faith and sufficient repentance?

Ans.

Our assurance depends not upon the sufficiency, that is upon the measure, but the truth of our faith and repentance. As our faith is true and strong, so is our assurance; though it be but as smoking flax, yet if it be true, Christ will not quench it. It stands not upon this, how much or how little we believe, but how truly, *Acts 16.31. Believe in the Lord Jesus and thou shalt be saved.* They said not believe thus much. I, but saith he, a true believer hath many secret sins, how can he then be assured?

Object.

Ans.

The true believer though he do fall into sin, yet if he be in Christ, and Christ reign over him, then sin reigns not over him, and so long there is no condemnation to him, as it is *Rom. 8. 1. Seeing that sin doth but dwell,* though it trouble, so it reign not, it hinders not but he may have assurance. Assurance may stand with secret sinnes that a man confesseth and humbles himself for, but if a man be given up to any sin, he cannot be assured, else he may; howsoever sin may trouble him much.

Object.

Lastly, He saith we must doubt in regard of our selves, because all we have is but natural assurance. A man may hope well, that he grants, but he cannot be certainly assured.

Ans.

Romanes 5. verse 5. He that hath sound hope is assured. That I soundly hope I know, for I truly believe, which shews what the Doctors of the *Romish* Church are, Though greatly learned, yet fearfully given over to delusion; for all true hope is grounded upon present faith. So that if a mans hope be sound his faith is sound, and therefore the true believer may have assurance. A true Christian he looks not on himself but upon Christ what he

he hath done for him, utterly disclaiming his own merits.

Now we have heard this great Doctors reasons and confuted him by scripture, let us hear the instances he brings out of Scripture to maintain doubting. There are three examples *Bellarmin* brings of holy and righteous men in Scripture, that saith he, durst not stand upon assurance; where is then that man, saith he, that dare presume of his assurance? *Object.*

The first is *Job* 27. 6. where he saith my heart shall not reprove me all my dayes. I have lived so as in the main, I have had a care to please God, therefore let my friends say what they will, I will never forsake my righteousness.

Now saith *Bellarmin*, If a man can say thus and yet fear as he doth, *Job* 9. 20. saying, If I would justifie my self my own mouth shall condemn me, If I would be perfect he shall judge me wicked, Though I were perfect, yet I know not my soul. Who then dares stand upon assurance?

For answer hereunto we must understand and know that justification is double: First from Faith, Secondly, from the fruits of faith, namely that righteousness we receive by his grace, the Imputative righteousness that is by faith in Christ that *Job* there speakes not of, so that we go not about to free our selves by our own righteousness, or any thing that we can do, but by Christ. So that though he durst not justifie himself in his own righteousness and integrity of life, yet did not this hinder from the assurance of his salvation before God in Christ; for *Job* 19. 25. 26. I am sure saith he my redeemer liveth &c. whom I my self shall see and mine eyes shall behold and no other for me: So that though he stood not upon the righteousness of works for himself, yet he was assured in Christ of Eternal Salvation. *Answer.*

The second example he brings is of *David*, *Psalme* 26. 1. who saith, Judge me O Lord for I have walked in mine Innocency, to shew what a holy and righteous man he was. *Object.*

and yet saith *Bellarmino* for all that he doubts of his Salvation, as appears *Psal. 19. 12.* where he saith, *Lord who can understand his errors? cleanse me from secret faults.* Now if he had secret sins that he feared might hinder him, how then could he have assurance?

Ans.

We deny that, because he that truly believes and repents, all his sins both secret and open are pardoned, known and unknown he confesses and repents of all, and therefore they are forgiven, *Rom. 8. 1.* Labouring to know his sins and forsake them, though he cannot know them all yet is he accepted. So the not knowing of our sins particularly hinders not our assurance of salvation, though *David* knew them not, yet had he assurance of the pardon of his secret sins and faults as well as other, in *Christ*.

Object.

I, but he was afraid he might be blinded in them, and so he might doubt, saith he.

Ans.

We deny not but he might fear, for we say none can be assured of Salvation, but he that fears to offend. As a good child fears to offend his father, Now his fear hinders not his fathers love, fear of Gods favor indeed may hinder assurance, but not fear to offend him; Fear of sinning against God keeps him that his assurance is the stronger, the child of God that falls into sin when he casts off his fear and trembling, least he should offend against God, dashes and weakens the strength of his assurance, and the more a man fears to sin the more it keeps him in the favour of God, *2 Sam. 12. 12.* *David* had assurance from God by the very prophet, &c. *Pf. 32.* when he confessed his sinnes he prophesied that God forgave them; besides *Psalme 73. 25.* he testifies to all the world that he had none in heaven but his reconciled God alone, all which shewes how strong assurance *David* had notwithstanding all his fear.

Object.

Again in the third place he brings that of *Paul 1 Cor. 4. 4.* where he saith, *though I know nothing by my self, yet am I not thereby Justified.* Whereby *Bellarmino* would prove

prove that *Paul* could not be assured.

For Answer hereunto, we must know that the Apostle there speaks not of the justification of his person, but his office, and that not before God but men, who though he knew he had used all faithfulness in his doctrine, yet I stand not upon that, saith he, for he acknowledged that God might find and see faults enough that way, but because Christ had done such things for him, &c. God had accepted of his sincere obedience in Christ, nothing could hinder his assurance of Gods approbation and love to him, which he testifies *Rom. 8. 34.* shewing his assurance that nothing could separate him from the love of God in Christ, so that none of these holy men, *Job, David,* nor *Paul,* howsoever they durst not stand upon their works, yet in regard of Gods love in Christ, they were all assured of their salvation and so may every true believing soul.

What comfort else could we have at the day of death?

First, Satan who at first was an angel of light, yet fell away, saith he. *Object.*

But to that we answer, Satan he had never a covenant made with him in Christ, we speak onely of believers. *Answer.*

Secondly Adam.

But that is nothing to the purpose likewise, because before his fall he was never in this covenant of grace. He had ability to stand if he would, but he never had that promise before his fall, which wee have in Christ, As namely that we shall continue and never depart away, God putting his spirit in us. *Object.*

Thirdly Saul.

To which we answer that he was never a truly righteous man, though he was called to be a king, and had a new heart fitted with endowments for his kingly office, yet were his graces but common graces, not peculiar and special saving graces. *Answer.*

Fourthly, Salamon, Bellarmine holds that he perished, *Object.*

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yet he saith that he was a man beloved of God, *2 Sam. 12. 25.*

Ans.

Therefore say we he fell not totally and finally, he lost not all grace because he had still so much grace as kept him from falling finally, as we may see by his book of repentance.

Object.

Fifthly, David. Bellarmine saith, he fell totally.

Ans.

But that is not so, he lost not all when he fell into sin, as appeareth *Psalms 51. 12.*

Though the operation of his faith ceased, yet lost he not the substance and habit thereof, for there was a spirit of prayer and repentance still left, he had a conflict within that made him so earnestly pray, *restore me to the joy of thy salvation, &c.* where note he prayes not simply for salvation, for that he was assured of, but for the comfort of it, and his prayers we know were the prayers of faith, for they brought him joy and comfort. So that then he had not lost all his faith.

Object.

Sixtly, Peter.

Ans.

But he also lost not all, which to hold were directly contrary to that of our Saviour, *Luke 22. 32.* where he tells *Peter*, that he had *prayed to the Father that his faith might not fail him*, and it is a priveledge Christ hath purchased for every beleiving soul, that howsoever he may be grievously and continually tempted on every side, yet shall his faith never utterly fail, because Christ hath prayed for it.

Object.

Seventhly, He brings Simon Magus.

Ans.

But we deny him to be a true believer, he was at the best but in the *gall of bitterness*, his heart was stark naught, and therefore for him to fall away it is no wonder.

Object. &

Ans.

Lastly, Judas, whom we deny to be given to Christs keeping to eternal salvation, though he was given him as an Apostle, for Christ to prevent all, declared plainly that he was the son of perdition from the beginning; so that there is indeed no strength in all these to weaken
and

and hinder the assurance of him that truly believes, onely the Devil stirs up all his instruments by all means to discourage him if it were possible, but he shall never prevail.

The use of this in the *third* place is for trial, namely *Use. 3.* that we should examine our selves, to finde if we have this insulting and triumphing faith, whereby we may be able to look up to God in the day of tryal and hold out. If a man have base and counterfeit coyn in his purse, he cannot abide to let it be tryed, but if it be sound and good, he is not affraid to bring it to the touchstone. God in this case will take nothing for currant, but what hath his own stamp upon it. The word of God hath that in it that will try us; let us therefore every one deal sincerely with our own hearts, as in the sight and presence of Almighty God, that so we may know whether we have this blessed Grace of Faith or no. But before we come to this, let us consider these grounds.

First, That all that live under the Gospel have it not, though it be called the word of Faith, and be the very meanes to beget Faith. For this, look 2 *Thess. 3. 2.* where it is given as a reason why those that truly receive the Gospel, are so reproached and hardly dealt withall, by the world, even because all men have not Faith, for if all had Faith, then could all be of the same minde, and Holinesse, Righteousnesse and Love would be their delight.

Secondly, That this triumphing Faith which upholds a man, and opens his mouth to speak upon grounds of Faith, is so far from being a common gift to all, that but few indeed have it.

It is a special and peculiar grace that makes a man triumph over condemnation. That this was hard to be found, the Prophet complains in his dayes, *Isa. 53. 1.* Lord, Who hath believed our report? And that not among the heathen onely, but even among the people of God.

The like complaint Christ takes up in the very words of the Prophet, *John 12. 38. Rom. 10. 16.* He admires
at

at the paucity of true believers. So now the sound of the Gospel hath come to all of us, but who shewes this faith of Gods elect in them. This also we may see in the parrable of the sower, wherein is set forth the estate of the visible Church. Where there is but one sort of the four kinds of hearers that bring forth this fruit. Three sorts cometo hear, some but for fashion sake, or compelled thereunto, some to get knowledge onely, some to carpe, scoff, or catch somewhat to run to rulers with, or to judge that which shall judge them one day. This triumphing faith it ariseth from an Immortal seed of Gods word alone.

3.

Thirdly, That though there be but few that have this faith, yet not the poorest and meanest of Gods children if they have any true hope of Gods mercy, but in his time shall come to it. *Act. 13. 48. As many as were ordained to eternal life believed, whosoever is Gods childe shall have this faith, and therefore Titus. 1. 1. it is set out to be a peculiar grace and gift of God, that onely belongeth to the elect, Gal. 3. 6. all are said by faith in Christ to be Gods sons. John 10. our Saviour shewes as none will, so none can believe but such as are Gods sheep, that is his elect, even those that are chosen in Christ to eternal life.*

4.

The fourth thing we are to consider as a matter to bee believed is, That those that have this faith that will save their souls, they may know they have it. Which is against *Bellarmines* reasons of diffidence and doubting.

First, They may know it to themselves for their comfort, and next they may make it known to others by the fruits thereof, *1 Cor 2. 12. That we may know, saith the Apostle, the things which are given us of God in Christ: which is spoken in common to all that truly believe, and not onely to any special person: the true beleever hath such a light going along with his faith that he comes to know though not perfectly, yet truly and infallibly that God hath chosen, Adopted, and sanctified him, &c. He takes*

takes hold of the promise of Salvation, upon Gods commandment: Faith is that which receiveth the word and promise, and cherisheth himself in a special manner in the Word and Sacrament. The Devils works are in darkness, God gives his in light, and therefore his children are called Saints in light, *Col. 1. 12.* and *John 15. 10.* *He that believes in the Son of God hath the witnesse in himself,* So that thou needest not have others tell thee that thou dost believe, for if thou hast faith indeed, tis not so hid and buried in thy heart but that thou mayest know it.

Secondly, Others also may know it, as it manifests it self in the fruits, *Rom. 1. 8.* Their faith was spoken of far and near which was known by their wonderful change, they were become new creatures such as were now of a holy life and conversation, for which *Paul* thanks God, and desires to be with them to be comforted with their faith and his own.

Nxt to this consider that this triumphing faith where-soever it is kindled, it will endure the tryal, even the fire of Gods spirit, it will endure also the fiery tryal of affliction, *1 Cor 3. 13.* It is not a chaffie or counterfeit faith, that all the troubles or temptations can blow away. But being begotten by the word it pacifies the conscience and stablishes the heart in the blood of Christ, And purges the heart to make it fit for the Holy Ghost to dwell in, also it works by love and makes a man not churlish and froward but loving, and that even to his very enemies, for Christ sake, thy heart will tell thee thus much, and make thee say, I thank God I have this faith in me.

Lastly, seeing it is thus, namely that it is the duty of all & every one that lives under the Gospel to prove his heart, and search it to the bottom, *2 Cor. 13. 5. Examine your selves whether you be in the faith,* this shewes that it is not a thing to be taken as granted that we have this faith except we find that we have it indeed, but to search and try our selves for it, Because else we are in a great danger even

in the state of reprobates. Therefore examine thy self, and if thou hast it, blefs God that ever thou wert born to be brought to such a blessed state wherein thou mayst thus triumph.

Now for the notes whereby thou mayest try thy self, they may be these.

The *first* is taken out of Rom. 8. 15. *yea have not received the spirit of bondage to fear again, but the spirit of adoption whereby we cry Abba Father.* Thou hast found thy self before to have bin in an estate of bondage, as those believing Romans there, who were accepted in an estate of fear and bondage under the curse of the Law and condemnation, even in despair of themselves, the spirit of Bondage for that time shews us the law that condemns us and makes it to triumph over a man so long as it lasts, try therefore if thou hast felt thy conscience set on thee, and found thy self to be condemned for thy sins. Thus all Gods children truly converted indeed have felt, though some more, some less, and lyen under it some a longer, some a shorter time; if thy soul have drooped, been afraid to be utterly cast away, if thou hast found thy self in a lost estate then is thy case good, for this goes alwayes before that insulting faith, that triumphs against all condemnation. If thou hast not found this, but hast gotten faith without it, then dost thou speak peace to thy self, before God speakes it, and it is all one as if the Israelites should have looked up to the brazen serpent, before they had been bitten with the fiery serpent in the wilderness: who had been never the better, not finding indeed the need thereof, as those that are stung and troubled with sin do. Many are driven to believe becaute they are convinced thereof in their judgement, and the example of others they think would shame them else. But that is not enough, thou must find thy self thoroughly awakened for thy sins, and feel thy self lying under the wrath of God, and lost as it were in thy self before thou canst truly see the need of a Saviour, and look up to him effectually.

Secondly,

Secondly, If thou hast obtained this absolving, quitting and triumphing Faith, then after this spirit of bondage thou hast found the spirit of Adoption spoken of in the same place, *Rom. 8. 15.* for before thou hast been bitten with thy sins, the Devil and thine own conscience, thou canst not receive any true comfort. But when thou once findest in thee nothing but matter of condemnation, & art driven quite out of thy self, then the spirit, with the Gospel, opens thy heart and enlargeth it to rejoyce, and draw stronger consolation from the Gospel then the law could bring condemnation. So that if thou hast found the spirit of grace and comfort calming thy minde and purging thy conscience, and so sealing thy heart, and giving thee some assurance that thy sins are forgiven thee, then is thy estate good: assure thy self nothing in the world could do this but the spirit of God; Ask therefore thine own soul if thou hast in any small measure in truth found: thus then hath God begun this triumphing Faith, and set it up in thee.

Thirdly, If thou hast this Faith, then art thou united unto Christ and hast fellowship with him, thou art then knit to Christ as a man to his wife in a marriage bond, for thou must know that Christ is the believer in a spiritual and mystical manner, *Rom. 8. 1.* We first are in Christ, that is, when we once come to believe; and then Christ is in us (as it is *vers. 10.*) when his death kills the body of sin in us, and *John 17 21, 23.* *I in them, saith Christ, and they in me,* which shew as in divers other places in like manner, that there is then an union, which is an infallible note that floweth immediately from the grace of faith once begotten & wrought in any poor soul, *1 Joh. 1. 3.* *They have fellowship with Christ,* and with the father through Christ, if thou hast this faith, then is there a bond, that knits thee to God above all other in the world, and without this thou canst challenge no Salvation from Christ. let every one therefore examine if he have such a Faith in him, by which he may know whether he finde Christ in him, or

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himself in Christ, and so a blessed fellowship between them, and this thou mayest know, if thou findest not the world and sin working and reigning in thee, but the spirit of Christ having the rule and dominion in thee, Christ he is the ruler and governour of his Church and children; O blessed man that hast this, O blessed habitation to dwell in Christ, to be ingrafted and have an happy being and fellowship with Christ.

This discovers abundance of false faith in most men in the world, that dream and think to be saved by Christs death on the Crosse, now ascended and being in heaven, &c. But if this be all, the wickedest heart in the world that knows of this may say as much, but here is the difference that cuts the thread, the sound believer hath further the spirit of Christ to kill sin in him, he hath also Christs blood in him, that is the worth and merit thereof, taking away the guilt of sin, and purifying his conscience, which he findes by the peace of it. He hath also the virtue of Christs Resurrection in him to raise up his dead heart. *Paul* desired to know nothing but Christ crucified by an inward experimental knowledge and feeling of the power thereof. Also as Christ is now in heaven making intercession for him, so he hath his spirit in him to teach and assist him to pray for pardon of sin and strength against the world, and the Devil, and that remnant thereof, inbred corruption that still remains in him. Try thy self for this, and if thou find it in thee, go on, thy marriage bond here shall be broken, and soul and body separated by death, yet shall thy blessed union with Christ never be broken, but though thy body happen to lie in the dust for a time, yet shall it one day be raised up again and united to thy soul, and both conjoynd to God to live with him in glory for ever.

Fourthly, If thou hast this insulting and triumphing faith, then thou art a devoted and consecrated man to God and Christ, to serve God in righteousness and true holiness all thy dayes; hence all believers are said
to

to be Saints, that is, sanctified and set apart to God, dealing with worldly things, not with hearts set upon them, but using them as if they used them not, even with holy affections, and hearts consecrated to God and Christ; hence also is it, that they are called *temples* to God, set apart to their Redeemer by Baptism and Profession. But do those that think they have this faith thus carry themselves? this belongs to every man and woman; we must not be devoted to the pleasures of this world, but keep our hearts as men devoted to God and Christ, even in our recreations. We must have a special care we destroy not this Temple, by prostrating our selves to base lusts; try thy self for this, and though none can do this as they should, yet are all to labour and endeavour it.

He that hath this assurance to be able to challenge and triumph over his enemies in Christ, must be the most fearful man in the world, not as doubting of Gods favour, but in being afraid to sin against God, and to offend any of his Brethren; which if thou dost, thou shalt be the stronger in this triumphing faith. Examples hereof we have throughout the whole Scriptures in all Gods children, when they were once effectually called, whose carriage I pray mark what it was, *Luke 19. 8. Zachæus* made restitution abundantly when his faith had embraced Jesus Christ again, *Act. 17.* Those that had used unlawful Arts when faith once entered, they burnt their books lest they should draw away their hearts, and infect and hurt others, they so hated their sin; and *Rom. 6. 1.* the Apostle abhors even so much as to think of his former conversation, to live in the corruption of it. They that have this faith indeed, there is an uproar as it were in their hearts against sin; and when they are overtaken and stumble, *2 Cor. 7.* oh how careful are they to repent, and pray to God to be washed from their sins. And all this may serve to shew what kind of persons they be, even the most fearful to sin, and careful to please God of all others. *Paul* after he was converted, would rather

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never eat, then he would justly offend his Brother, and all because God had given him this triumphing faith. This care and fear should be in all of us, for he that is bold in sin, say what he will, he finds not this faith, nor can triumph in it.

6. *Sixtly*, If a man have this, then is he the most forward unto, and fruitfulness and abounding in good works above all others in the world; for this faith, it transplants and sets us (being by nature wilde olives) into Christ the true Vine, who is no barren root, but fruitful, 2 *Cor.* 9. this we may see in the believing *Corinthians* charity, he speaks of there, and in the woman that cast all that she had into the Treasury, and in *Zacheus*, that gave half his goods to the poor; faith opened his heart, that before was niggardly; and so *John* 12. how did *Mary* pour out the ointment, and that good woman, *Act.* 9. 36. so full of chastity; so also *Acts* 2. 4. they were now content all should be for Christ. Now these examples with many more, are all set down for our learning and imitation, if we will find indeed such a faith as will save our souls another day.

7. *Seventhly*, he that hath this insulting faith, he doth already conquer his enemies, he finds the power of it daily in giving him victory in some kind over his indwelling sin; and strengthening him against the world and temptations, leading him to sin, though he find them not fully conquered, yet is not his heart so fully and altogether taken up, but that he hath some freedom in the midst of all the affairs and businesses of this world, to set sometime apart for Divine exercises to honour God, he is not a slave to the world, 1 *John* 1. 5. this faith lifts him so up, as he is above the dominion of the world, though he may be often foiled, yet gets he up again, and gets ground of lusts daily, and is not as many that are led away, and made slaves to their pleasures, profits, &c. This faith gets victory over the immoderateness of recreations and delights in some sort.

8. *Eighthly*, This faith, 'tis no phantasie of a mans brain, but

but that which Gods Word is the ground of, and therefore he that hath it, it makes him receive the Ministers testimony to Gods Word which is true. Now this faith, it carries life in it, whereby a man may know he hath it; the Scripture is manifest for this, *Gal. 2. 20. -The life that I live is by faith in the Son of God; Hab. 2. 4. The just shall live by his faith;* and that righteousness which brings into Gods presence and favour, it hath a light within which consists,

1. In that if thou hast this triumphing faith, then thou hast a sweet apprehension of Gods favour by an inward feeling of a reconciliation with an angry God whom thou hast so offended.

2. In some peace of Conscience.

3. Unspeakable joy in the Holy Ghost, even when the world sets against thee, and sorrows oppress thee.

4. In a change, a new creature, the Devils image defaced, and the Image of God that was lost, restored.

5. It shews it self also in warranting thy actions, and letting thee see that the thing thou doest, in regard of the substance, is good; also it covers the defects of thy actions in Christ, and tells thee that God accepts of thy poor endeavours in him; and hereupon it is that Gods children, when they find God reconciled to them, and themselves once brought into his favour, are so stirred up to good works and prayer; also in afflictions, that it is which keeps the heart close to God in his promises; neither tying God to time, means, nor manner, but waiting patiently for deliverance.

This faith also, it hath his sence, an eye, an ear, a hand, &c. likewise its voice, both inward and outward; when God sayes believe, it makes a man find a spirit within, saying, *Lord I believe;* indeed it makes him also outwardly, with the Publican, confess his sin and wretchedness; as also, how doth a true believer pray: he

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not onely speaks, but even speaks because he doth believe. Now of the lets to this faith, there are a world of hindrances; the Devil blows into the brains of men by ordinary conceits, arising in their imaginations, to hinder and keep them from such a faith as may assure their hearts that there is no condemnation belonging to them, and to go on cheerfully about their business, having all their wants supplied. And there is indeed no Christian that is in Christ that can possibly be clean without them, onely the difference is, some have more, some less; but let us all well weigh them, and they will appear all but conceits, and to have no reality and truth in them.

1. Now the *first* of these is, That it is presumption, which is a conceit the Papists take up, and is in us all, so far as we are naturally Popish; we think this faith is but a presumption, yet this is but a meer conceit, for if we have faith, it assures us through Christ, that nothing can destroy us. All presumption, is either upon a mans own merit, or Gods mercies (as Divines acknowledge.) Now that faith doth neither of these it is plain; for he first that knows Christ according to his Word, layes hold on Christs merits, and Gods mercy in him, and so applies and rests thereupon before God, labouring to bring forth fruit, and so is assured of Gods love. And this is no presumption, for he relies not upon his own merits, but Christs.

2. This faith builds not on Gods mercy at large, but on his mercy in Christ; he believes on him that hath satisfied Gods justice, and therefore knows that God cannot but must needs shew mercy: If this were presumption, who would seek after it to lose his labour? but this the Lord commands, and therefore it is no presumption, but obedience and duty to do it. Nay, if thou shouldst not seek after this faith and assurance, it were a neglect and contempt of the Commandement of God.

A *second* impediment that keeps men from seeking this faith

Vide Joh. 14.

Joh. 1. 3, 23.

faith is a conceit that it is impossible ever to get it, and this sticks too much in our unbelieving hearts, and is strongly rooted in our ignorant Protestants, that give themselves to other Books, but not to the careful and conscientious reading of Gods Book, where there is nothing so beaten upon, both in Old and New Testament, as that we should trust in God, and not upon our selves; and that this which belongs to every child of God that shall be saved is no conceit of impossibility; but this faith belongs to every child of God, therefore not impossible to be attained; and this is plainly proved, *Gal. 3. 26.* where it is said, *Ye are all the Sons of God by faith;* there is none the Son of God but by believing in the Son of God; and *Act. 13. 40.* *So many as were ordained to eternal life believed:* which shews, that all such shall have this faith, that is, a true and a saving faith, not the counterfeit faith of the world; for it is a gift common to all Gods children, without which a man cannot be a Son of God.

A third hindrance, is a conceit that it is very hard and difficult, though not impossible; a man may labour will some say, seven years and never attain thereunto.

But admit it be hard, as it is indeed so to flesh and blood, to which every good course is irksome; yet consider, that the first point in Christianity is to deny our selves, and to go to Christ, alwayes knowing that whatsoever the first Adam lost, the second Adam Christ Jesus hath it for thee. Now Christ, he hath bidden thee to take upon thee his yoke, and that is part of it, even this conquering and triumphing faith, and whatsoever belongs to Christs yoke it is easie. *John 14. 1.* *Ye believe in God, believe also in me,* saith Christ, where he commands thee to believe; and *Mat. 11. 28.* Christ calls thee to come to him if thou be heavy laden, and weary of thy sins. Why shouldst thou then fear any thing, when he can make all things easie to thee? Go therefore to God in Christs Name, he hath promised to give thee above all thou

canst ask or think: This conceit of difficulty in obtaining such a faith, it belongs onely to sluggish and slothful Christians, who yet notwithstanding for the things of this world will sit up all night, and ride and run through thick and thin. Be not thou less careful and diligent for thy soul; this faith, this excellent thing, will quit all thy pains if thou dealest not in thine own wisdom and strength, but goest out of thy self and seekest it of Christ, which if thou doest, then shalt thou find it no hard thing, but easie, because God will give it thee in the use of the means, if thou be constant therein. Let not therefore this misconceit by any means hinder thee.

4. A *fourth* let or hindrance, is a conceit that it is either needless, or at least not of such absolute necessity, but that a man may do well enough, though he come not to such assurance and confidence in his faith, as to insult and triumph therein; And this is a conceit that hinders those that are more forward in profession then others, and in the performing of some duties more careful, yet go not home to God so thoroughly as they should, but keep their souls aloof as it were from God; but without this faith it is impossible for them to know whether they be elect or reprobates, hypocrites, or the true children of God indeed, and therefore let such know it is of absolute necessity, 2 Cor. 13. 5. *Know ye not that they are in the faith,* faith the Apostle, *except ye be as reprobates?* Let not therefore any such conceit still possess thee; but seeing this faith is of absolute necessity, as the truth of Gods Word shews; pluck up thy heart and go to God for it.

5. A *fifth* impediment, is a conceit that this is the onely way to open a gap to all licentiousness; but who are they that say thus? surely none but Atheists, that fear neither God nor man, or else Papists, that are blinded themselves, and would blind others. Oh that such learned men as many of them be, should be so grossly ignorant of Gods truth; Indeed they that have not this faith, may open a gap to all licentiousness, but

but no true believer that hath found this conquering and insulting faith, for he is the most fearful man of all other to commit sin, and before this a man never makes conscience of sin, *Act. 15. 9.* and *Act. 26. 15.* when this once comes, it opens his eyes and makes him pry into his own heart, to see what a dunghil it is, and so makes him labour to cast out all his filthy affections and sinful lusts, and to endeavour after holiness and righteousness; so far is this from making a man licentious: for it is the very root from whence all holiness of heart and life flows, and therefore let no man suffer this conceit to hinder him from seeking this faith.

We shall be kept to the possession of that salvation we once believed and hoped for; if we could quite lose it again, then must there be something stronger then the power of God, but we know that cannot be; for God only hath power to consume all things from the earth in a moment, with the breath of his nostrils; and therefore there is nothing above his power: O then in how blessed an estate are they above all the world, whom the Lord hath pleased to set in such an estate, as once to be assured of this faith, and walk in it? Beware therefore of conceits; a conceit had almost made the *Jaylor* to kill himself, *Acts 16. 27.* *2 Kings 7. 19, 20.* a conceit hindered the Prince: go thou therefore by sound judgement from the Word of God; false suppositions and conceits make men so differ as they do. All conceits at last will fall on thy head, and thou with thy false conceits as chaff, be blown away; labour thou therefore for truth and right in all things, that will be a Buckler which will defend thy head; but make account the Devil will hinder thee herein what he can: for he knows well enough, if thou once get this, thou wilt soon be gone out of his Kingdom.

Now come we to consider the means which God hath appointed to work this faith, and increase it in ourselves, which be indeed abundant; but the main means of all

is the lifting up the standard, The preaching of the Gospel of Jesus Christ; And therefore we are diligently to attend at wisdoms posts to hear Gods word, *Rom. 10. 14.* It is that which opens the heart and so lets in Christ, who by his spirit doth inable us from an inward light and power to say, *Lord I believe*, and therefore am assured of my salvation. This faith leaves not a man with his sins about him to go on in the course of this world, still doubting, for he can tell how he came by his faith, and it is not a common but a true substantial faith, that will never fail when hee comes to stand most in need of it; and is no conceit or bare imagination gotten by contemplation, but a settled perswasion arising from Gods word, even the root of all good works, that can possibly be accepted in Gods sight.

1. And the *first* means whereby to come to such a faith is to see, consider and take to heart what estate we are in without believing in Christ, this is the first step thereunto, and before this a man can never come truly to believe and so to be knit to Christ in the marriage bond of Grace.

Now what estate we are in before may easily appear by these particulars, as

1. That we all in *Adam* are fallen away, and so have lost the image of God.
2. Are wholly under the guilt of sin.
3. The children of Gods wrath.
4. In the power and snares of the Devil,
5. Under the curse of the Law, howsoever we may bless our selves and the world think us blessed, &c.
6. And *lastly* guilty of eternal condemnation, and so endangered to be swallowed up of the gulfe of Hell when we are dead, without we get this faith. Now by all this we may see what need we have to get into the rock Christ, it being the estate of every child of *Adam*, Kings, Emperors, &c. even all and every one by nature. Which when the poor soul stricken with the word, comes to understand aright and feel it as in the presence of God, then he comes

1. To

To think how he shall be brought to God again.

How he may be born again being of such a sinful case.

How he may get the heavy curse removed.

How he shall come to get out of the power and snares of the Devil.

How to come to be a child of Gods love.

To think how he shall be freed from the gulfe of Hell when he dies.

Now when a man sees this and is convinced thoroughly thereof in his judgement, hee cannot be quiet until he hath sought some remedie, then hath he set the first step to this blessed estate of true saving faith. Examples hereof we have *Act. 2.* In those three thousand that were converted at one Sermon: who having their case layed open, cryed out, *what shall we do to be saved?* and that was the first step to their believing, for after that they came to believe: so likewise *Act. 16. 30.* The Jaylor when he came in trembling and desired to know by what means to come to salvation, then the Doctrine of faith took place; even so we, before we can attain to this faith that triumphs against condemnation, we must go out of our selves, and run to God onely in Christ, without whom we perish: And the reason many find not this faith, is, because they have a general and conceited faith wherewith they content themselves, which makes them to slubber over all things, and so live and die in the same; even because they come not soundly to understand by the word of God their woful and lamentable estate by nature, the true and effectual knowledge whereof is the first step to true saving faith.

A *second* means is, when a man not onely sees it soundly and so doth effectually go out of himself, but also resolveth to cast away that sin he sees in himself, a man may come to consider his estate deeply and yet go on in wicked courses. But when he can desire with all his heart to bee rid of all his sinne, and cast it off, it is a special meanes and a further step to this faith, at least to the

manifestation of it to us. Repent and believe is the voice of the gospel. No man can believe except he repent, and cast off sin, so no man can repent except he believe, and have some hope that his sins may be pardoned. Many see their sins yet cast them not away, and therefore the conscience beats them off and will not let them believe. It tels them that Christ and such a soul cannot stand together. The door is shut, if thou makest not account in thy affection and conversation to leave all sin, *1 Jo. 3. 6. whosoever, saith the Apostle, sinneth hath not seen God.* So that the soul hath a second step to believe when a man truly repents of all his sins, *2 Cor. 6. 17, 18.* Then God offers himself as a father to a man, when he casts off such as are limbs as it were of Satan, and of the fellowship of darkness, that is when a man casts off his evil company and all sin that may defile his soul, and make him unworthy to be Gods child; and therefore when a man casts off sin and the instruments of sin, then is he fit to believe, and God will be ready to shew himself unto him, not a judge but a father, *Rev 3. 19.* When a man begins to be zealous for God and amend his sinful wayes and courses, and leaves cherishing those abominable sins that before he hath lived in, and for want of this resolution to take Christs part against sin, it comes to pass a mans heart and conscience will not let him come to lay hold of Christ, even because he harbors Christs enemies that will not suffer him to come in.

3. A *third* means is when a man renounces as well his own righteousness as his sinnes. It is Christs righteousness that must make us righteous before God, that is our justification to eternal life. There is (to say the truth) no righteousness before a man comes to be in Christ, onely 'tis call'd an outward righteousness, and is so taken before men; and therefore if thou wilt come to this faith, thou must cast off all, not conceit of righteousness, but thine own righteousness indeed; For that cannot further thee in this point, as thine own sins cannot

cannot hinder thee. What hindered the Jewes and Papists, and thousands of Protestants at this day from faith that should uphold their souls, but a conceit of their own righteousness? The Jewes they would perform obedience to the law, and venture their salvation upon that righteousness, *Rom. 10. 21.* And therefore they could not believe. So the Papists now, they do still in part stick upon their own righteousness, whereas there is none in himself righteous but God alone *Jehovah*, who is righteousness, as he proclaims himself. We lost all in *Adam*, and recover all again in *Christ*. Many ignorant Protestants, and some that have knowledge also, will not stick to say, that if a man have a good meaning, dealing righteously, and serving God, he shall be accepted; all which is nothing without *Christ*: for the more a man goes on in good intentions, before he be in *Christ* by faith, all his performances are but cursed abominations, and so further off from faith, and that which God hath most severely punished, as he did *Saul*, his good intention without obedience unto him.

But may some say, if it be so, then it is better to sin, *Object.* and not do good works at all.

Not so, for then thou encreasest thy punishment: thy *Answer.* sin is the less if thou hast a good meaning, because thou thinkest that thou dost that which is good; if thou knewest and thoughtest otherwise, thy condemnation should be the deeper; yet know this, till thou art in *Christ* all is abominable before God, and but lost labour, *Phil. 3. 5, 6.* *Paul*, he had a zeal enough in him, before he came to believe in *Christ*, and not only a good meaning, but thought he did more, and better then others, and for his righteousness towards man, he was unrebukeable, none could come near him, but after he came to see it was a hindrance (for that it was without *Christ*) and so made him to run so far out of the way; and therefore we must cast off all our own righteousness before we can be in *Christ*. This *Paul* saw, and that made him come to *Christ*,

Christ, and say that he counted all loss, yea but dung that he might win Christ, and be found clothed in that righteousness which is by faith in him, which before he could not attain unto, notwithstanding he might have stood upon his priviledges, and have boasted of the excellent things he had done, yet was he faine to cast away all his confidence in the flesh, that is, his prerogatives, righteousness and zeal, &c. and so must we cast away all our own righteousness and goodness, and fetch all from God, and serve God according to his wil, and not after our own phantasies, or the prescripts of man, dealing also truly with every one we have to do withall. 'Tis not our own righteousness, but the relying on it, that hinders and keeps a man from faith, without which all is but abominable, even our eating, drinking, and whatsoever we do is odious before God, untill we come to get this true faith, to triumph over condemnation. A man when he is naked in in himself is then the fitter to be cloathed with Christs robe; every thing is then sweet to him, and so he comes to desire and say, *Come Lord Jesus.*

4.

A fourth means is, a poor spirit and beggarly, that is, such a one as hath neither comfort within nor without; when nothing will now so comfort him, as the thinking of his present estate will humble him. And this will make a man poor indeed though he be never so rich, and bring him with David to say, *I am poor and needy, Lord help me, Psal. 70. 5.* This will let him see that he is a poor Lazer, begging at the gates of God, who is rich in mercy. And it is a further degree to bring him to Christ, and make Christ to enrich him; That which hinders many from coming to Christ is, that they are full enough; these whatsoever they say in words, they indeed cast off Christs righteousness, because their spirits are not cast down to beg at Gods hand; if they have children, honour, wealth and professions, tell them of condemnation, they are proud, and think themselves well enough; they will tell you that they hope to be saved as well as the best. But
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let such know, *all fulness dwells in Christ*, none at 'all in us, in the matter of salvation. Get Christ first to raige in thee, that thou mayest after come to raige with him in glory.

A fifth means is, the fair, free, large, and great offer of Grace made in the Gospel, where are they now that say they would, and so would indeed believe? *John 3. 16. God so loved the world, &c.* Here is a means to bring thee to believe indeed; A strange thing that the Judge and partie offended should thus offer to every soul to whom the Gospel comes, his Son, that God himself should offer a pardon, who would not strive with himself and sigh and groan, yea even burst his heart in pieces to believe? This is one of the specialest means of all to bring a man to believe that God himself the party offended should come and say, here is my Son, take him unto thee: Labour therefore to get him, lay fast hold on him, and he will bless and comfort thee for ever. If thou doest open thy heart and let him in, he offers his son to thee to believe in. And why? Is it because thou art such a beautiful and great person? &c. No, it comes from the love of his own heart, and therefore it is free. As thy righteousness cannot further it, so thy sins cannot hinder it, if thou lay but hold on it. The offer is not onely to noble, rich, young, &c. But to all whosoever believes though never so mean, poor, old may take him, go away with him, and live with him for ever. Many think they should have something of their own. No, God looks at his own love, and so do thou, that his love mercy & grace, may be magnified in thee. Let us therefore stir up our selves and look and seek to God, He will give his spirit to all his at one time or another.

A sixth means is, to know that there is not onely a free offer, but also a commandment to enjoin us, not to refuse and neglect Gods offer: that is the greatest blessing that can be to have him come unto thee, to raige over thee, and subdue thy sin. It is the spirit of God that

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The Buckler of a Believer.

would draw thy heart to believe; open therefore and receive it. Consider for this 1 *Joh. 3. 23. This is his commandment that we should believe on the Name of his Son Jesus Christ,* And search thy heart to try if thou hast gotten such a faith. God commands thee to believe, and therefore it is not indifferent whether thou hast it or no, or to think onely that thou hast it: And this is a further means and that which leaves us without all excuse if we obey not. A man oft times will do a thing upon command, that else he would not do.

7. A *Seventh* means is to remember the fearful threatenings, *Joh. 3. 18.* He that believeth not is condemned, because he hath not believed in the Name of the onely begotten Son of God, God sees all is little enough we have such carnal hearts, consider that well and it will awaken thee out of thy security and make thee see thou canst not tell what to do if thou dost not get this faith, which except thou dost seek to God for and get, even this that here hath been said shall stand up in Judgement against thee another day. Now to encourage thee here unto know this, that God hath promised that though thou canst not do it, yet if thou seek to him he will help thee. Go to God therefore upon his promise, if thou wouldest not have thy portion with the condemned Devils. He that will not believe hath nothing to uphold him against the guilt of conscience, then the which there needs no more. He that hath the wrath of an infinite God to wrestle withall cannot but be condemned; The care of this therefore ought to be above all other cares for wife, children or any thing else in the world whatsoever.

Object.

But you are very strict and hard may some possibly say.

Answ.

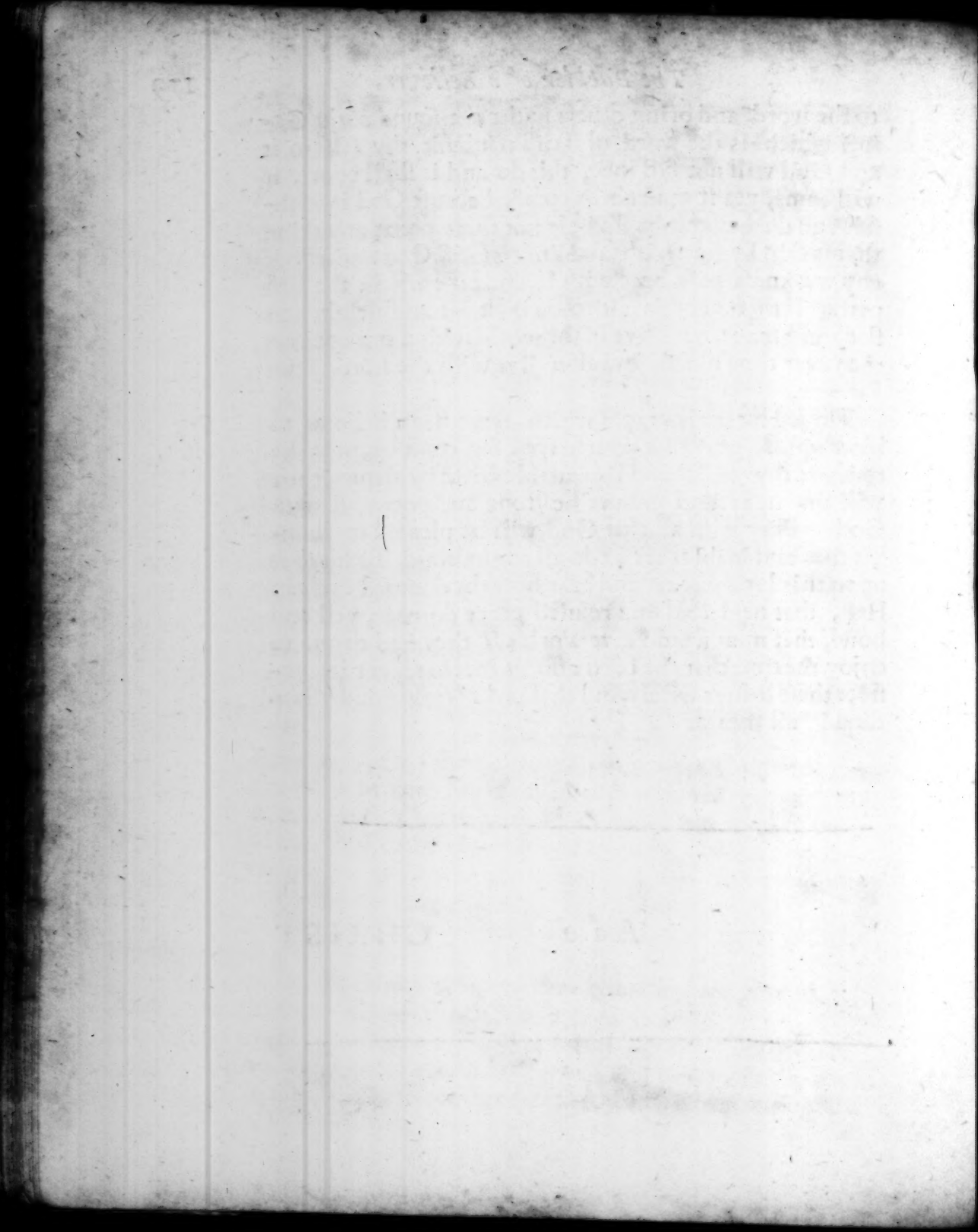
If thou think strange of this, think strange of God, for here is nothing spoken but from God.

8.

A *eighth* and a *chief* means is the word preached, *Rom. 10. 17. Faith commeth by hearing, and hearing by the word of God.* Therefore be careful to come as thou oughtest to

to the word, and bring others under the sound of the Gospel which is the word of faith; submit thy self to it and God will not fail thee, this do and it shall come, it will come, yea it must needs come, because God is faithful and unchangeable; stumble not therefore at any thing that is said by the faithful Ministers of Gods word, if any weakness pass, bear with it, and take all in the best part. If thou get this faith thou shalt eat and drink, and live in the world with more comfort then ever thou didest, and after live with the Lord Jesus for ever.

The *last* means is prayer which serveth as bellows to blow up all, pray that thou mayest see, consider, and take to heart thy woful and lamentable estate by nature, then will thy sighs and groans be strong and powerful with God. Pray with all, that God will be pleased to humble thee and inable thee to do all as aforesaid. To stir thee up to this lay thine ear and hear how the damned souls in Hell, that neglected and refused grace do roar, yell and howl, that now would give worlds if they had them, to enjoy the time that the Lord affords thee to repent in; consider these things wisely, and the Lord give thee understanding in all things.





CHRIST
THE
FOUNTAIN
OF
STRENGTH
to all his
SAINTS.

2 TIM. 2. 1.

*Thou therefore my son, be strong in
the grace which is in Christ Jesus.*

Now that we are met together to receive the
Lords supper and to be partakers of that ho-
ly Sacrament, we are seriously to consider
what we are to do, When we draw near to
the Lord in such a holy business: you shall
find that there are *two* things to be done.

One is, that every man is to *examine* himself, that is,
to try whether there be any grace in his heart or no, any
beginnings

beginnings of grace: because if there be no grace, a man eats, and drinks his own damnation, or judgement to himself.

Another thing is, if there be any grace, then the end of the sacrament is for the confirmation, and the strengthening of this grace, and to build him up further: therefore we must consider how we should grow in that grace. This text will help us in both these. For in this inquisition whether there be any grace in our hearts or no, we must examine it by some characters of grace. Now the principal character is that it makes a man strong, grace gives a man power and strength, which is intimated in this, *Thou therefore my son be strong in the grace which is in Christ Jesus.*

And then for the growth of grace, the question is where we shall have it? Surely it is to be drawn out of the fountain, that is in *Jesus Christ*, be strong in grace, that is, the grace that we receive from *Jesus Christ*. Now we do not take it immediately from him, we do not come so near to the well-head: but we draw it by certain conduit-pipes: there are certain veins, and arteries, that convey this grace from Christ to the heart of a Christian, certain duggs by which we suck it from him, and those are the Lords Ordinances, the word, and sacraments. This text will give us opportunity of both these.

The scope briefly is this: when the Apostle had told *Timothy* what his own sufferings were, how many difficult cases he had passed through, saith he thou art my son; thou must go in the same steps thy father hath gone before thee, thou must also suffer persecution; thou hast also the ministry of grace committed to thee, therefore be strong in the Lords work.

But how shall he be strong?

Saith the Apostle, nothing strengtheneth but grace, be strong, through the grace, or in the grace, &c. that is, it is onely grace that strengtheneth in the inner man, that makes a man able to do spiritual and holy duties.

But whence shall we have this grace?

Saith

Saith he, be strong in the grace *which is in Christ Jesus*; that is, the grace which is received from Christ Jesus: not onely that which is received at our first conversion, but which we receive continually. As the Air receives light from the Sun, by a continual influxion; so there is a continual influence of grace from Christ.

Adam had grace originally inherent in him, but it is not so with us; there is not that inherency, (though there be that also, yet it differs from the other) because the grace that we have now, is wholly received from our conjunction with Christ Jesus. We should therefore presently lose all if there were a disjunction between Christ and us. And that is the ground why we cannot fall from grace, because we cannot be divided from Christ.

Now I say, in these words you shall see a character, or property of grace; *Thou my son be strong in the grace which is in Christ Jesus*. This point then you see doth first offer it self to us evidently; That

It is the property, or nature of grace to make us strong; to make us able to perform the duties of new obedience.

Doct. 1.
It is the property of grace to make us strong.

So that now, when you are to come to the Sacrament, and to consider whether you have grace; that is a business in which you may occupy your minds, to consider whether you have this character of grace, that it make you strong, and able to do the work of the Lord.

For the opening of this point, I will do two things.

First, I will shew you what grace is, what is signified by this word *Grace*, that we may understand what is meant by it.

Secondly, I will shew you the reason why it makes us strong.

First of all, grace, it is a supernatural peculiar quality, wrought in our hearts by the Holy Ghost, whereby we are enabled to please God in all things.

Grace What?

First, I say grace is a quality, for you must know, there is a double grace mentioned in the Scripture: There is

A quality.

the

Rom. 6. 14.

Rom. 3.

Heb. 12.

the grace of justification, which is a thing in God alone, it is his favour to us, whereby he accepts us in his Son, Rom. 6. 14. *Sin shall have no dominion over you, for you are not under the Law but under grace; that is, you are in the state of grace, or favour with God: so in Rom. 3. Ye are justified freely by his grace, that is, of his meer favour, not of debt, or due, not by works.*

But now there is mention made likewise of grace in other places, where you shall see it is taken for an inherent quality, as in Heb. 12. the last verse but one; *Seeing we have such a kingdom, let us have grace in our hearts to serve him with godly fear and reverence.* Mark it, Let us have grace to serve him; that is, let us labour to have this holy quality of grace wrought in our hearts, that it may strengthen and enable us to serve him, that so we may please him in all things with fear and reverence; so likewise, 2 Pet. 3. ult. *But grow in grace, and in the knowledge of our Lord Jesus Christ; growth is properly of that which is a permanent thing, of that which is an inherent thing, as when a thing is said to grow whiter and whiter, &c. so I say, grace is an inherent quality, which is stamped upon the heart, which is begotten in the heart.*

²
Supernatural

But then I add, that it is a supernatural quality, that is, it is such a quality as elevates and raiseth a man, that enableth a man to do more then he is able to do by the strength of nature. As for example, to illustrate it; If you take water of it self, you know it is able to make your hands cold, or any thing that is put into it; but if you will have water do any thing above the nature of it, you must put in a higher quality; if you will have it heat, you must put it to the fire. So it is here, we are able to do the things agreeable to nature, without any special help; but when we are to do the duties of new obedience, to please God, to do things that nature cannot reach unto, we must have a higher quality infused into our hearts: therefore I say, *grace is a supernatural quality that raiseth nature, that elevates it, that helps it to do more then otherwise it is able to do,*

Again.

Again, I add, that it is a supernatural *peculiar* quality, 3.
because there are some common supernatural gifts, as *Peculiar*.
those gifts of temperance, knowledge, patience, meek-
ness, and the like; these are the gifts of the Holy Ghost,
and these are many times wrought in the hearts of those
that are not truly sanctified; and these are supernatural
gifts too: but yet they are but common gifts; they are
such gifts as the Holy Ghost bestows upon those that are
not elected to life. But now saving grace is a gift peculi-
ar to the Elect, peculiar to those that are within the Co-
venant; therefore to make a distinction, we put them to-
gether in the description, and say it is a *supernatural pe-
culiar quality*.

Again, further I add, that it is wrought in us by the 4.
Holy Ghost, because no creature in heaven or earth is a- *Wrought by*
ble to work grace in any mans heart: for to put grace the holy ghost,
into the heart, is to put life into the heart; now to put
life into the heart, is the property of the Spirit, it is he
that makes a man to live another life, that as it is onely
fire that can beget heat, so it is onely the Holy Ghost
that can beget life. It is true, other instruments are used;
the Word is an instrument, and holy men are instruments,
but yet it is the Holy Ghost that works it principally, and
all instruments can do nothing without the influence of
the Holy Ghost.

I add again, to make it yet more full, that it is wrought 5.
by the Holy Ghost, *whereby we are enabled to please God*; *Whereby we*
All those other common graces, and all the effects and *are enabled to*
fruits of them, though the things be good in themselves, *please God.*
and supernatural, because they come from the holy Spirit,
yet they do not please God, that is, the Lord is not so
well pleased, as to accept the man, that is the Subject and
the Agent of them to eternall life. Onely by faith a man
is able to please God, and faith you know is the princi-
ple and root of all other graces, it is onely grace that
makes a man able to please him, because the Lord de-
lights in that which is like to himself. This grace is the

stamp and Image of God; till a man then have such a quality in him, and that all the works that he doth proceeds from this Image, he pleaseth not God.

6.
In all things.

Lastly, I add, it enableth him to please God *in all things*; for it is the property of grace, that as it hath a general being spread through the whole soul, so it hath general effects, that is, it hath an influence into all a mans life, into all his actions, so that whatsoever he doth, there is some tincture of grace seen in it, some leaven (as I may say) of grace, some taste of grace. Such a grace as is bestowed upon a man as a common gift, it helps a man to do such a particular business; it makes him meek, it makes him temperate, it makes him to understand his profession, it makes him able to rule, &c. but yet this property it hath not, to have a general influence into all that a man doth, into all his actions; for that is only the property of saving grace, it enableth us to please God *in all things*. So we see briefly what grace is.

Grace maketh strong.

Now I say, this grace strengtheneth us wheresoever it is, it makes a man strong in the inner man, it makes him able to do the duties of new obedience, he is not onely willing and desirous, and purposing to do them, but it gives him power, and strength, and vigor to go through with the work; and the reasons are two.

Reas. 1.
Grace chang-
eth mans na-
ture.

First, because grace changeth the nature of a man, when a mans nature is changed, that he doth naturally, he doth it strongly. There is nothing so strong as the course of nature; you see it is hard to turn that: other things that are not natural, their course is easily altered; but to make a man another man, of a Lion to make him a Lamb; this grace can do, and nothing else. Now take all feigned and counterfeit things, they are feigned, and return quickly to their own nature again. You know gilded things last not long, the guilt weareth off; colours that are not wadded, they will not last, because they are but counterfeit, and counterfeit things abide not, they have no strength in them. Now grace, changing a mans

mans nature, it runs strongly, it makes a man able to do the things he is set on work to do, that is the first Reason.

Secondly, Grace is the vigour, or strength, or efficacy of the spirit, the very force, and power of the holy Ghost. As it is said of the Gospel, It is the power of God to salvation: so you may say grace, it is the power of the spirit. All other things in a man do but proceed from the flesh, that is they have a root in the flesh: common graces have a rise in our selves; though there is a help of the holy Ghost in them, yet there is something of the flesh in them. Now whatsoever cometh of the flesh, though it be beautiful, yet it is as a flower that will fade away. There is a weakness in all flesh, as there is a strength in spirit, which is intimated *Isa. 21. 3. Fear not the Egyptians for they are flesh, and not spirit.* As if he had said, if there be nothing with them but an arm of flesh, they are but weak: for weakness is that that follows the flesh as naturally as the shadow doth the body. Now I say grace is the immediate work of the spirit, the very power of the holy Ghost which is able to out-wrestle all difficulties, and to help us against all spiritual wickednesses, & assist us in all holy obedience.

But it may be objected, I but grace though it do strengthen thus, yet it is but a creature: for though it be a quality that is wrought by the holy Ghost in the heart, if it be so, yet it is but a creature; therefore seeing every creature is subject to weakness, how doth grace strengthen a man thus?

To this I answer, First that grace is a quality of that nature, that it empties a man of himself, it is an emptying quality. It is not as other indowments, other qualities, and other habits put into the soul, but it is an emptying quality that takes a man off from his own bottom, it cuts him off from his own root, and ingrafts him into another, it teacheth him to depend upon God. For if you look upon faith which is the main grace, and gift, (as it were) the root and foundation to all other graces, is

Reas. 2.

Grace is the efficacy of the spirit.

Isa. 21. 3.

Object.

Ans.

Grace an emptying quality.

Christ the Fountain of

it not an emptying Grace? what is faith but to teach a man to trust in God? Now no man trusts in another fully but he distrusts himself fully; it makes a man nothing in himself, and wholly dependant upon the Lord. Even such is grace, it takes a man quite off from any root of his own, and makes him as ivie that hangs upon and clasps about the tree, receives its being, and sustenance from it. So grace it annihilates the creature as it were, it takes a man off from that sufficiency that every man seeks to have in his own spheare, in his own nature, it teacheth a man to know that he is not able to think a good thought, nor to do a good work of himself.

We must use
meanes of
strength.

Again I answer, though it be a quality, and that our strength is from God immediately, yet God will have us to use means, and instruments, wherein he himself helps us to do. For it is true, if any man will trust to this habitual grace, which I say is an inherent quality wrought in the heart by the holy Ghost, if any man will grow careless in the strength of this grace, and say, well, I am now a man grown strong, I have now gotten some good measure of grace, therefore now I will venture upon occasions of sin, &c. Here a man makes flesh his arm, though he do trust to grace: for he ought not so to do, he ought to look up to God, for another transient exciting and assisting grace: besides this inherent quality which I speak of to have a dependance upon him; and yet not altogether to rest in that, for then a man should not be bound to increase in grace, and to grow in it, which every man is bound to do, *grow in grace and in the knowledge of Jesus Christ*. Therefore there is a use of that, you must make account you are so much the stronger by it: for no man will labour for a thing but he will know some end of it. As we see in other things, a man may use the strength of hortes, and of men, he may use means and friends; but still it is required that he remember how he useth them, that his eye be still upon the Lord as him that giveth the strength. It is he that keeps that grace in

in being, it is he that must act it, and stir it up to do the works we are to do from time to time.

The chief *use* we are now to make of it is, to examine and try our selves whether we have grace in our hearts or no, by this property, and character of grace here set down, that it makes a man strong, *thou my son be strong in the grace*, &c. We must I say examine our selves: for there are two special times wherein the Lord himself makes a privy search (as it were) the one is at the time of the Sacrament, the other at the day of death. Therefore when men come to the Lords Table, the Lord (as it were) goes down himself, and takes a view of the guests, and sees whether they be so qualified as men ought to be that come to his Table: therefore look to your selves now you are bidden, examine your selves.

Use.

To examine if we have grace.

In the Law a man might not come to the passeover but he must be circumcised: those you know were but legal types, and resembled somewhat else. You must not come to the Lords Supper, but there must be this circumcision made without hands, there must be such a fitness in you as you may be accepted: therefore you must examine your selves when you come hither.

Again another time wherein the Lord makes this privy search is at our entrance into the wedding chamber, at the day of death, When the Bridegroom goes in, then the Lord searcheth whether we have oyl in our Lamps or no: whether those that offer to enter in have any effects, any tincture of his Sons blood upon them. The effect of his Sons blood you shall see *Heb. 9. 14.* It is to *purge the conscience from dead works*. If there be no strikes (as it were) of his blood, if there be no dye of it, he gives the destroying Angel power to devour them: because there is not that grace that is the effect of the blood of Christ: they have no oyl in their Lamps, therefore they are shut out.

Therefore I say, when we come to the Lords Table, let us consider what we do: for you must know that the Lord admits none to his Table but friends, such as are of his

acquaintance; those that are strangers to him may not presume. If thou come to the Lords Table, & be a stranger to him: that is, if thou want grace in thy heart, this quality that we now speak of, thou hast nothing to do here: for you must know that no man must sit at his Table here in earth, that is not to sit at his Table in Heaven, to sit *with Abraham, Isaak and Jacob in his Kingdom.* The Lord will take it for a great presumption; therefore take heed of intruding upon this duty.

When the Ark was brought among the *Philistines*, and the *Bethshemites* would be so bold as to look into it, the Lord smote fifty thousand of them for it. What was the reason of this? say they who shall stand before this holy Lord God. If the Lord were thus ready to revenge himself on them for prophaning of that which was but a type, what will he do for prophaning the body and blood of his Son? You know that is the comparison, *Heb. 12. If any man transgressed against the Law of Moses, he received a recompence and reward:* What will he do then to those that contemn the salvation that is brought by his Son? So if the Lord would do this for the prophaning of the Ark that was but a type of Christ Jesus, but a legal rite, that had but a shew of holiness; what will he do, when we shall neglect, and abuse and prophane those things that are holy indeed?

We do not know what danger we incur when we come negligently to the Lords Supper. You see in *1 Cor. 11.* That their negligent coming to the Lords Supper, because they did not discern the Lords Body, that is, because they did not discern the holiness, the preciousness and excellency of his body, because they did not consider the holiness of that duty; therefore saith the Text, the Lord strook many of them *with sickness*, and some with death. It was certainly some contagion, some sickness at that time more then ordinary. And if you compare it with that before mentioned of the *Bethshemites*, you may see plainly that it is the Lords ordinary course to inflict

a more then ordinary judgement upon those that are prophaners of holy things: therefore we may well say among other causes, that the unholy coming to the Lords Table is the cause of that great plague that of late hath been in this place.

But you will say, I have received it and it may be *Object.* negligently, but I have felt no such thing as this you speak of.

Perhaps thou hast not; but there is the spiritual plague *Answer.* and judgement which the Lord hath put upon thee, as a revenge for thy unworthy receiving of the Sacrament. When *John Baptist* came to preach, the Scripture saith he brought the ax with him, not that men were to be cut off from their natural life; but the meaning is, when men abuse these holy Ordinances, and will not receive the offer of the Gospel, and will not profit by the Gospel. When we do but preach the Gospel onely to your ears, and no more, the Lord commonly smites such souls with spiritual judgements; he gives up such souls to hardness of heart: therefore when you come hither, ask your selves this question, what grace have I in my heart? have I any life, any stomach, any taste to feed upon the Lord in the Sacrament? have I white raiment to cover my nakedness? if not, what do I here? You shall see in *1 Cor. 10.* when men offer to come to this Sacrament without grace, what saith the Apostle? *Do you provoke the Lord to anger? are ye stronger then he?* that is, the Lord takes it as a provocation to his face, as if ye did despight the very spirit of grace: and so afterward saith he, *Ye cannot drink the cup of the Lord and the cup of devils; ye cannot partake of the Table of the Lord and the Table of devils;* and therefore for a man to come to this holy Sacrament, and not cleanse himself from all pollution and filthiness of flesh and spirit, but will be partaker of the Lords Table, and join with it filthiness which should be abhorred, in so doing he provokes the Lord to anger; and what follows that? The Lord will put his strength against him to destroy

stroy him, *Are ye stronger then he?* Therefore if I might but obtain so much, let me intreat you to enter into consideration of this.

To help you to this, we will apply the point, That the property of grace is to make a man strong; Now this power of grace is seen in three things.

Strength of
grace in three
things.

1.
It cures cor-
rupt nature.

First, the power and strength of grace is seen in this, That it heals corrupt nature, and it elevates and helps us to do more then common nature can reach to; for there are two things in every natural man; *corrupt nature*, which is contrary to grace, and *common nature*, which is beneath grace. Now when saving and sanctifying grace is come into the heart, it heals corrupt nature, and enableth to do more then common nature can do. Consider therefore whether this grace cure those hereditary diseases which we have received from *Adam*, those diseases which breed in the heart: Take any thing besides grace, if the Syre, and the Dam trot, it is a hard thing to work the contrary in the off-spring; but grace is able to heal those diseases that are hereditary. If you bring a man to a Physician, and say such a man hath a hereditary disease which he hath received from his parents, he will presently give him over as a desperate Patient; but grace can cure those natural and hereditary diseases. Therefore in *James 4. 5.* saith he, *The spirit that is in us lusteth after envy*, that is, there is this natural disease in every man, that his spirit is lusting; the word there used is *inroset*, it is still boyling, or bubbling forth, it is still lusting after envy; But how shall we do to help it? saith he, *the Scripture offers more grace*, that is, the Scripture gives grace that can do more then nature can do; it is able to heal that very lusting whatsoever it be. That is, you must not think when a man hath a strong natural infirmity hanging upon him, that all the vows and resolutions and purposes in the world can help him, it is beyond natural help, but it is not past the help of grace. When *Naaman the Assyrian* could not be healed, he inquired

quired what he should do, and when he came to the Prophet, there he was healed: so when the Disciples could not cast the Devil out of the man, they went to Christ, and he was able to do it. When thou goest about to cast out any natural infirmity, or to heal any of thy hereditary diseases, think with thy self, though by nature I cannot do it, yet let me go to Christ, let me go to grace, that is able to do it, though it be past the cure of nature, it is not past Christs cure, it is not past the help of grace.

When Christ was upon the earth, they brought to him those that had old festred diseases, those that were born blind, and deaf, and dumb, and he healed them. The same Christ doth now to the souls of men in the world, and that by the vertue and power of grace here spoken of; Therefore consider with your selves what natural infirmities you have, what hereditary diseases you have; if you find that they are not healed in you, that those bloody issues run as fresh as ever they did, you have not this grace: for it is able to heal nature, and to cure it wheresoever it comes.

But you will say, Is there any man that hath these natural infirmities so wholly healed and cured? *Quest.*

I answer, No, I say not that they are altogether healed, but they are cured by grace, that is, grace so far heals them, that it gets the Mastery over them, there is the power of grace seen, therefore it is called a Kingdom, *The Kingdom of God is in power*, that is, it is such a Kingdom that gets the Mastery wheresoever it is, it hath the dominion over the disease, and as we say, the power of any object it stands in this, that it subdues the faculty: so herein the power of grace is manifested, in that it overcomes those corruptions that are most hereditary. *Answer.*

As for example, take the grace of faith, I do not say that it heals all infidelity and doubting, but it overcomes it, so that it hath the mastery and prevalency over it; faith is predominant above infidelity. For it is a rule that the School-men have, and a true one; faith doth not

stroy him, *Are ye stronger then he?* Therefore if I might but obtain so much, let me intreat you to enter into consideration of this.

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When Christ was upon the earth, they brought to him those that had old festred diseases, those that were born blind, and deaf, and dumb, and he healed them. The same Christ doth now to the souls of men in the world, and that by the vertue and power of grace here spoken of; Therefore consider with your selves what natural infirmities you have, what hereditary diseases you have; if you find that they are not healed in you, that those bloody issues run as fresh as ever they did, you have not this grace: for it is able to heal nature, and to cure it wheresoever it comes.

But you will say, Is there any man that hath these natural infirmities so wholly healed and cured? *Quest.*

I answer, No, I say not that they are altogether healed, but they are cured by grace, that is, grace so far heals them, that it gets the Mastery over them, there is the power of grace seen, therefore it is called a Kingdom, *The Kingdom of God is in power*, that is, it is such a Kingdom that gets the Mastery wheresoever it is, it hath the dominion over the disease, and as we say, the power of any object it stands in this, that it subdues the faculty: so herein the power of grace is manifested, in that it overcomes those corruptions that are most hereditary. *Ans^w.*

As for example, take the grace of faith, I do not say that it heals all infidelity and doubting, but it overcomes it, so that it hath the mastery and prevalency over it; faith is predominant above infidelity. For it is a rule that the School-men have, and a true one; faith doth not

exclude all doubting, but faith overcomes doubting: that is the nature of it, though it be assaulted with doubtings, yet it overcomes them; and as it is the nature of faith, so of every saving grace, it is prevalent and powerful. So is the grace of knowledge, it comes with a full evidence and demonstration of the Spirit, and brings every thought into subjection to it: though it suffers ignorance, and some other errors it may be to remain, yet it overcomes ignorance.

And so spiritual love, it brings under, and eats up, and swallows all other loves: and spiritual fear brings under all other fears. True desire subjugates all other inordinate desires; whereas on the contrary, when grace is not true, you shall have a kind of faith, and a kind of knowledge, and some good purposes and desires, and some fear of God: but these, though they be in the heart, they are not commanding and prevailing objects that bring the heart into subjection, they lie there glowing as a coal in the dark, but they do not overcome the darkness, but still *their foolish heart is full of darkness*, as the Scripture saith, *Rom. 1.* So that you must remember, that it so heals these diseases, that yet still it gets the victory over the disease, though it doth not altogether take away the disease: not that it dries up the fountain of these issues, so that they are no more, but the meaning is, that it gets the dominion over them, it masters them, and brings them down, that they have not the prevailing force as formerly; for it is the nature of sincerity that it gets the mastery. Sincerity is of that quality, that though it be the least of all graces in the beginning, yet it grows the strongest of all other. So I say grace heals after that manner; as for example, when a man is recovered out of his sickness, take the least degree of health, this least degree hath the victory over the whole disease, it hath overcome it. We say it hath not overcome it fully and totally, yet that little degree of health runs through the whole man, and it overcomes the disease, and at length grows

Rom. 1.

Simile.

grows stronger and stronger. So wheresoever these healing qualities of grace come, they have so much power as to get the mastery over corruption. Though the natural corruptions byass us, and draw us aside, yet I say they are healed. For mark that by the way, there is a great deal of difference between that unevenness and inconstancy that comes from the natural corruption of a man un sanctified, and that that proceeds from the remainder of those corruptions that are left in the soul after saving grace; In the one there is an unevenness of the kind, in the other, the unevenness of degrees. As for example, a man that hath not his heart sanctified, he hath his corruptions exprest by fits, this we say is an unevenness of kind, when a man sets himself in holy courses, and presently gives over himself to all his lusts. This is that unevenness spoken of, *Jam. 1.* such a *man is unstable in all his wayes*; the meaning is, such a man hangs between two objects, that he knows not whether he shall chuse this or that: like a man that hath two wayes before him, and knows not whether of them he shall go, either this way, or that, but sometimes he is for God, another time he is for his lusts, his mind hangs in such an *æqui librio*, that he hath nothing to sway him, such an unevenness there is in a natural man. Now this double-mindedness is opposed to singleness of heart, when a man is resolved to chuse one in such a manner, that he subjugates and leaves his choice and leaning to the other. So it is when grace is come into the heart, when it heals corruption, it brings a man to such a pass, that he chuseth the wayes of God, he chuseth to serve God with all his heart, with uprightness, and he chuseth it in a fixed, resolved manner. And though he may be byassed, and drawn aside, through the weakness and sickness that is left yet behind, yet I say he is pitched upon one object, therefore he is not said to have the inconstancy of kind, he is not instable in his wayes: so that though he may be sometimes carried out of his way, yet because he hath set

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himself wholly to serve the Lord, we may say that he hath a single heart: for grace doth not take away all unevenness. The holiest men that have the most grace, yet that grace is subject to ebbing and flowing, it is sometimes in a greater degree, & sometimes in a less. You see a bowl that is cast out of a mans hand; so far as the strength of the man lasts it carries the bowl along to the place which he aims at notwithstanding the bias be (at it were) contrary; so it is here, the bias of corruption that is left within us, is not quite cut off or taken away; but yet the strength of grace with which the soul is first acted, it keeps us along, and carries us in the wayes of righteousness notwithstanding that bias that is within us that inclines to the contrary.

Hence it is, that sometimes the Saints are carried aside in their wayes with some unevenness, but it is the unevenness of degrees I say, not the unevenness of kind.

This I add that as we should exclude those that have no grace, notwithstanding they have some good intentions towards God; so we must be careful that we discourage not those that have some failing, and some expressions of their corruptions, yet the bent of their soul is set aright. This then is one thing wherein you shall see the evident power of grace when it is in the heart, it heals the hereditary diseases of the heart. Therefore let every man examine himself by that, whether that grace which is in him hath so much power in it as to cure those natural diseases whereunto he is subject.

Grace raiseth
common nature.

Now I say, it doth not onely cure the diseases of the soul, but it elevates, and raiseth common nature to do more then that which otherwise it could do. That is, herein the power of grace is seen, that it makes you able to do that which no man else can do, and that which thou thy self couldest never do before. As for example, for a man to delight in the commandments of God; it is more then any natural man in the world can do: because delight (as we say,) ariseth from a suitableness in the subject to the object. Now unless there be a suitableness between

between the wayes of God and the heart of a man, there cannot possibly be any delight in the wayes of God. It is one thing to approve the wayes of God, and another thing to delight in them. Other men that are but civil men may approve the wayes of God, but they cannot delight in them; this is more then a natural man can reach unto. If therefore thou find this in thee, be assured the strength of grace is there. So, to love God, we find that peculiar to the Saints, that is more then any hypocrite in the world can do, if any man therefore find that grace so strong in him that it makes his heart cleave to the Lord wholly, and long after him that he loves him, and seekes his face: that he loves him not for other respects, but beholding him in his person, in his attributes, and in all his excellencies he can love him above all things, this no man by nature can attain to. And so to hate sin; no man by nature can hate sin, but by the power of grace, for all hatred ariseth from contrary, and onely grace is contrary to sin; it is grace that makes a man a sin hater.

It is possible for another man sometimes to fall out with sin, and to abstain from some particular acts of sin: but to hate sin, no man can do it naturally. For there is no man that hates any thing, but he hates the whole kind thereof; as the sheep hates the wolf, therefore it hates every wolf. And again hatred we know is implacable, when a man is angry, he is reconciled again sometimes, but when a man hates a thing, he would have it quite taken away. Now no man is able to do this but by the power of grace, to hate all sin, every where, in himself as well as in others, to hate it so, as to desire to have it utterly destroyed, and to be implacably out with it so as never again to be reconciled to it. This is the property of grace. *This thou hast that thou hatest the works of the Nicholaitans.* We are deceived in that, when we think we hate sinne, because we abstain from some acts of sinne: if thou didst hate it, thou wouldest hate it every where and every kind of sin: Thou wouldest not onely

fall out with it when it doth thee a shrewd turn, but thou wouldest be out with it for ever. When a man finds that he can hate sin, that he can love God, and delight in his Commandements, and love the Saints, &c. these are things that no man can do by nature; therefore if thou find these things, there is more in thee then nature, here in is the strength of grace seen.

Now it is true, there are other things which a man may do, which hath not this saving grace; but grace hath this efficacy, that it makes thee do more then any man will or can do by common nature. As for example, wheresoever the power of grace is, it makes a man deny himself, whereas another man would not, it will make a man refuse gain, and profit, and advantage to himself, when another man would not; it makes a man able to forgive his enemies, which before he could not do.

But you will say, other men may do this that have no grace.

But they never do it in sincerity, here is the difference; grace makes a man do it ordinarily in his common course, another man may have some fits in these things, but to do it when a man is himself, to do it upon deliberation, this is the strength of grace, therefore you may try your selves by that. *Am I able to do more then common nature can do?* if thou canst not, be sure that grace is not there; for is there not an efficacy and power in grace? and why should we say there is a power in it, if we see not the effects of that power? if thou do no more then another man can do, thou givest just cause to those that are Atheists, to think that this power of grace is but a meer notion, but a fancy. Is it thinkest thou for the honour of God, that thou shouldest be reckoned a man within the Covenant; and to be such a one as hath grace wrought in thy heart, and have no power of grace in thy life? Therefore examine thy self by that, canst thou do more then a man can do by the strength of natural abilities? or by the accession of moral vertues, or good education, or humane

mane wisdom; &c? This is the *first* thing wherein the power of grace is seen; I named three to you. We told you one is, that it heals corrupt nature, and raiseth common nature above its own sphear.

Now *secondly*, that whereby you may examine whether you have this property of grace, whether you have this strength of grace in you or no, it is this: Consider what you are able to do in the acts of new obedience; the power of grace is seen, that it enableth you to do them, when another man cannot do them. In the first we had to do with the nature; and then I told you that grace heals corrupt nature, and puts more into you then common nature: This second thing is distinct from that, and is seen in the actions. And the third is seen in the intentions: In these three the strength of grace is seen. There is scarce any man but hath some good intentions, some good purposes; but when they come to the birth, there is no strength to bring forth, men are not able to perform them. Now grace wheresoever it is, hath so much strength, as not onely to beget good motions, but it is powerful and effectually to bring them forth into act. Grace is an effectual Mid-wife to bring purposes and conceptions to performances, enabling us to do them. Therefore by that you may try it, whether grace strengthen you to performance, and practice that which you purpose and desire to do. It is observed, that your fennish and rotten ground suddenly shootes out a broad blade of grass, but we know it is unprofitable to any man; whereas good ground that brings forth good grass, brings it not forth so suddenly, nor so broad; so those that have untoundness of heart, they may go so far as to have some sudden good purposes, and desires, and motions, and conceptions, but yet they come to nothing, they are but foggy purposes as it were, they do not last, they vanish away; and what is the reason of that? they want true rooting, they want this grace that should strengthen them, and make the soyl good. There wants that depth of

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of earth, that is, there wants that depth of sincerity, and there wants that sound and convincing knowledge to carry them through all objections, and that is the reason that men have good desires, and yet so little performance. Let his desires be never so good, when he meets with stronger reasons and arguments from the flesh, or the world, or the devil, he gives over, because he hath no strength to answer them. So that when we come to perform our desires, it is grace that must give us strength, when we have not that we give over. The power of grace therefore is always seen, in that it enableth us to go through the work, to perform it. Therefore the world is exceedingly deceived in the misapplication of that distinction, the *Lord accepts the will for the deed*. I say the misapplication of that is the cause why there is so much laziness and dulness in men, that they do not set themselves to go through with holy duties, for say they, we have a desire, and a purpose, and the Lord accepts the will for the deed.

You are exceedingly deceived, the Lord indeed will accept the will for the deed, when there is such an impediment as that you cannot proceed: for what is the occasion of that speech of the Apostle to the *Corinthians*, when they had liberal minds to supply the necessities of the Churches, and yet they wanted money, in this case saith the Apostle, the Lord accepts the will for the deed. Wilt thou say now therefore, because thou hast a good desire to serve God, to pray, to keep to Gods truth, to keep thy heart close to him, and thou hopest the Lord will take the desire for the deed, and yet thou wilt be negligent in them? what impediment hast thou? If thou wouldest bestow time in prayer, if thou wouldest bestow time in working on thy heart to warm it, and to quicken it to duty, thou shouldest have the deed as well as the will, what hinders thee then? where therefore there is no impediment, the Lord will not accept the will for the deed. Look how much will there is, so much deed there will

will be : when the will is wrought by the spirit of God, the deed will follow. *I am able* saith Saint Paul (not onely to purpose, and intend, but) *to do all things*. If thou hast the power of grace in thee, as he here exhorts *Timothy* to be strong, thou wilt go through with the work, I say if thou hast the power and strength of grace in thee, thou hast strength and ability to do all these things.

Again, as the power of grace is seen in enabling thee and to be constant in them. to do ; so further it is seen in this that when thou hast begun to do, it keeps thee from fainting in well-doing. Another man will have some fits in well-doing, but he is uneven, he is unlike himself. Now herein the power of grace is seen that though a man be sometimes transported through the violence of corruption, and passion, and the like, yet grace brings him back again : that is, he is not quite carried away with temptations, as the chaff with the wind, but he is held with a strong anchor, that though he float up and down, and be off and on in degrees, yet he is not carried clean away ; Therefore you shall see, 2 Pet. 3. ult. take heed saith he, *that you be not drawn away from your steadfastness, but grow in grace, &c.* 2 Pet. 3. ult. As if he should say, this is the power of grace, that it will keep a man, that though he do sin, and forget God, and have some such falls as *David* had, yet herein is the power of it, that it never lets a man go quite, but still it brings him back again.

This is much for the comfort of those that are upright hearted : for some man might say alas though I do purpose, and have performed, and kept on in a good course yet I am apt to fall back again to my old sins, and am ready to return to my old courses.

It is true, thou mayst do so; but yet herein be assured that the strength of grace will be manifested in thy heart to keep thee from falling from thy steadfastness, it will keep thee along, it will not suffer thee to go quite away, thou wilt not depart from the Lord, Jer. 32. 40. *I will plant* Jer. 32. 40. *my fear in their hearts that they shall not depart from me.*

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As for example, take *Saul*, and *David*; *Saul* was in a good course a great while, and he made many turnings aside, yet the Lord kept him by the common assistance of his spirit, yet at length he went quite away from the Lord. But now *David*, how many turnings aside had he? how many great infirmities had he? yet he had the *sure mercies of David*, the strength of grace kept him along that he never departed from the *living God*, he never went aside, so as he returned no more. Therefore if thou find this, that though thou fall, yet thou art returning again, that thy heart is never at rest till thou hast gotten the Lord again, it is a sign that thou hast the true touch of the spirit. As the needle we know that is touched with the load-stone, it never is at quiet till it find the north point again.

Lastly, As the strength of grace is seen in enabling us to do, and in keeping us from fainting: so it is seen in the particular things we do, in those good duties that we perform, the hearing of the word, communicating, the partaking of all the holy ordinances, in all the duties belonging to Gods Worship, herein I say the power of grace is seen. For as everything is in its being, so it is in its working: look what being and essence it hath, such is the work of it. Now take those that are common, and counterfeit graces, which are not sound and right, they are able to reach the form of good duties, but not the substance: but where there is true lively grace, there a man is able to do the thing indeed, that is, he can do holy duties as he ought to do them. This is the property of grace that it enableth you to do the things you do with a pure heart: for my brethren it is grace that purifieth the heart, it is that which makes the *inside clean*; other things may cleanse the hands, and the head; Philosophy, education, and parts of morality; but the power of grace is such, as that when you come to do duties, it purifies the heart: because grace makes a man wise. Now a wise man will be sure to look to the foundation, that is, to look to the heart wherewith he performs every duty; the

the foundation is all in-all ; a wise man will see with what heart he performs every duty : the outward performance is but as the top of the building, the foundation is the principal.

Besides grace puts a treasure into a mans heart, and makes him prize that treasure ; and where a mans treasure is there his eye will be : he will look therefore to his heart in the performance of duties.

Besides, it teacheth a man to exalt God as God in his heart, and when he is so exalted, he is more to him then a thousand witnesses. It enableth him to seek praise with God, and not with men.

Again, it gives a man light, whereby he can discern of the secret failings of his heart. Another man that hath not light he cannot see them ; he can see grosse enormities, but it is grace onely that makes us to see small moats, inward failings ; it is grace therefore that makes the inside clean.

And not onely so, but it makes us perform duties in a holy and lively manner, it enableth us to do them to purpose. To perform them in a holy manner : for this is to perform duties in a holy manner, when the heart is apprehensive of the presence of God in the businesse onely ; for holiness is to sequester a thing, and to appropriate it for the use of God onely : so when thou comest to perform a good duty, if thy heart be altogether looking up on the Lord, , so that nothing without have to do with it, if nothing else come in, and take up thy heart ; not the sight of men, or the opinion of the creature, or the by-respects of any thing, none of these come and take a part of thy heart, and use it (as it were) that is to perform a duty in a holy manner ; Otherwise, whatsoever takes away the heart, or sets it on work, abates this holiness ; for then the heart is not made peculiar to God in the performance of a duty, for it meddles with common things. Grace I say enableth to do this, because grace sanctifieth, that is, it makes a man really and in good

earnest appropriate, and sequester his heart and minde to the Lord; so that he onely looks to him to serve him wholly in all duties: so is it when we pray, or preach, or do any publique or private duty, this is the holinesse of the heart, when it is done onely to the Lord.

Again I say, it makes us perform duties, not onely in a holy, but in a lively manner; for grace is the life of the soul. Where this life is not, we may do duties, but they are but dead works. Vital actions are onely proper to grace, because onely grace works life: a man never comes to perform a work that is a living work, but so far as it comes from grace; grace is the fire of the holy Ghost. Grace is to the soul as the lively and natural heat is in the body, which onely acts it, and makes it to do the works thereof. So grace in the soul is that onely which begets liveliness in duties wherewith they are to be performed.

Lastly, I add, it makes us perform them in a holy, lively and substantial manner, that is, to do them to some purpose. Take another man, he doth these duties, but to what purpose are they? when we come to pray, and to do these duties, they are then done as they should be, when the end is obtained, then every businesse is done, when the end of it is effected, otherwise it is not done; we do not say a thing is done, because a man hath been about it, but because he hath obtained that end for which he took the businesse in hand. Consider now what is the end of the duties you do, what is the end of your praying, what is the end of your hearing? is the end of your hearing edification? is the end of your praying to be strengthened in grace? prayer is a lost prayer except the heart be strengthened by prayer, except the heart be made better, and more composed into communion with God, you pray not in the holy Ghost. Now then examine your selves by this; grace onely enableth a man so to pray that he shall grow more heavenly in every prayer: whensoever any other prayer is made without this power of grace, it is lip-labour, it doth the heart no good. And so for keep-
ing

ing of the Sabaoth, *The Sabaoth is made for man*, that is, it is made for mans use, for mans benefit, for mans advantage. What is the advantage we get by a Sabaoth? That wee may be built up and grow in grace and in knowledge and the like. Now a man without saving grace may abstain from all bodily labour, and servile work on the Sabaoth day, and be occupied in holy duties: but to keep it so as to get advantage by it, so as to get growth in knowledge and in grace, so that he shall have a greater stock of grace laid up in his soul by the use of the ordinances upon that day; this grace enableth a man to do. So, when a man comes to hear to purpose, to hear so as to please God in his hearing; to hear so as to get something into his heart by hearing, this onely grace enableth to. You know what our Saviour saith, *Luke 18. Take heed how you hear, for to him that hath shall be given.* intimating that when you hear aright, you have more given in then you had before. Grace now enableth a man so to do the duty, that there is not onely the task, the businesse, the work done and passed over, but it is done to purpose.

So when you come to receive the Sacrament, what is the end of your receiving? onely to come, or to come with some outward reverence, or shews of devotion, &c? No; the utmost end of receiving the Sacrament is to get more strength of grace, to get more assurance of Faith, to get more perswasion of the love of God towards you, that your sinfull corruptions may be more healed; that the grace that is in you may be more enlivened. I say grace enableth to do this, and herein the power of it is seen: for without the power of grace you may do all these things, but not to purpose. I cannot enlarge these things; but to finish this point, I beseech you in a word consider, whether you have the strength of grace in you or no, otherwise you receive the Sacrament in vain.

And let no man think, I will make up this with my abience, and fit my self against another time; that is not

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the way : Not to sacrifice, as well as to sacrifice amiss, was a sin : he that came not up to the passeover as well as he that came uncircumcised was to be cut off : he that would not come to the feast, as well as he that came not with the wedding garment, they were both lyable to judgement ; therefore I say take heed. And if there were no other argument to move men not to defer their conversion, this were enough, that if a man come without grace to the Sacrament, *he eats and drinks his own damnation*, if he defer to come, he provokes the Lord to anger, and if he come unworthily without grace, he provokes him to anger likewise.

Thou



2 TIM. 2. 1.

*Thou therefore my son, be strong in
the grace which is in Christ Jesus.*



He next point that we are to handle out
of these words is this; That

All grace is received from Jesus Christ.

Doct.

We can receive no grace but from him, All grace is
and in him there is enough to be had. received from
There is none but from him, we know Christ.

nothing but what we are taught by him as a *Prophet*:
whatsoever we do is lost labour, except it be made accep-
table through him as a *Priest*: we are able to overcome
no lust, to do no duty but through the power we have
from him as a *King*. Besides, I add further, that as all
grace is from him, so in him there is enough grace to be
had; *We all of his fulness receive grace for grace*; that is,
we receive the variety of graces that he had, grace for *Joh. 1.*
grace. As the child receives limb for limb, or as the
wax receives of the seal character for character, print for
print, so we receive the quantity of grace that we have,
from that fulness that is in him.

But how is this grace received from Christ?

Quest.

We

Ans.

We take it not immediately out of the fountain, but it is derived to us by certain conduit-pipes, therefore take heed of that, of expecting to receive grace from Christ without these means.

Again, we must not think that these means will do it without him; we must not break off the conduit-pipes from the Well-head, as we must not go to the Well-head without them. Now the means whereby we receive grace, is by the Word and Sacraments: we are not born of him by carnal generation as *Adam*, but instead of that generation, when we have taken him, there is a spiritual relation instead of it in Gods sight, and by vertue of that we receive grace and strength from him.

How to draw
near to Christ.

Therefore if ye would receive more grace, increase of grace, labour to draw near him, and then you draw near him when your will is brought to a greater degree of willingness to have him for your husband.

But yet in general we must know, that grace is received from Christ, as we receive corruption from *Adam*; the old man he doth not more powerfully communicate corruption and sin to us, then the new man is powerful to communicate grace and life. So that when we are once in Christ as we are in *Adam*, we are sure to have grace from him; and then we are in Christ when we have taken him, and are matched with him, and united to him. As a man may be matched to his wife, after the match is past in a greater degree of will; when there is a greater degree to have such a woman for his wife, or a woman to have such a man for her husband. The will may be wound to a higher degree and peg of willingness.

Therefore our business is, when we come to receive the Sacrament, to labour to increase that willingness, to labour to add to that resolution of taking Christ. Now To see Christs willingness to match with us: that is done by a distinct and clear apprehension of Christs willingness to match with us: we must know that the gift of righteousness is freely offered; there is nothing required, but that we be willing to take it; there

is

is nothing required but sincerity on our part. Now this false opinion, that there is more then that required, is that which keeps us asunder.

Now to bring our hearts nearer to Christ (for when we are near him, then we receive most grace from him :) first, I say the apprehension of that must be clear.

Then *secondly*, we must labour to be divorced from all other husbands: when the mind is weaned from all earthly things, to which they are too much wedded, to have those linkings cut off, when we affect riches or pleasures too much, or whatsoever the heart is taken up about; in what measure a man is earthly minded, in that measure his heart is disjoined from Christ. Now the way to bring our hearts nearer, is to be divorced from these.

But when is this love inordinate?

Quest.

Then you may know it is inordinate and adulterous love, when it is a lot of your love to your Husband: God gives you leave to take and to use outward comforts; you may rejoyce in them, he commands you so to do: one-ly this you must take care of, that your love to your Husband be not lessened. If a man be so busie in his calling and business, that he find himself more indisposed to draw near to his Husband the Lord, that he is more unfit to pray, and to holy conference, it is an adulterous occupying of himself about the works of his calling. So when he loves his children, or friends, his sports and recreations, whatsoever his mind is occupied about, look how far it lessens his love to God, and daunts, and hinders, and interrupts that, in the same measure it is adulterous. Therefore if you would draw near to Christ, consider how your affections run out: for he looks on you with a jealous eye.

Ans.

When love to outward things is inordinate.

And you must take pains with your hearts to labour to have those lusts mortified: you must reason out the matter with your selves; for there is no man that loves any thing inordinately, but it ariseth from deceit; and

there is nothing so good, but we must let it go, and cleave to Christ: and if we cannot do it with ordinary pains, we must do more then ordinary. There are some lusts, as some Devils that will not be cast out without fasting and prayer: Now when we loose our hearts from these things, that is a means to draw near the Lord.

3. See our need of Christ, and his excellency him. Lastly, to add to this, consider the need we stand in of Christ, and to that add the vertues of our Husband, what need we have of him, and what benefit we have by him.

Consider thy need of him; thou art in such a case, that when thou art out of him, thou art subject to an extent, and to be laid in prison: but when thou hast him for thy Husband, thou art under cover.

Object.
Answ.

But you will say, I hope I am past this.

Thou must know that thou hast continual need of it; thou hast need of him every day, thou hast need of him to redeem thee from every evil that thou escapest from day to day: thou hast need of him to help thee to every comfort, thou hast need of him to assist thee to every duty thou performest.

And withal consider, when thou seeest thy need (for therefore we do not prize Christ, because we know him not, and we know him not, because we know not our selves; how impotent and weak we are without him, we are able to do nothing without him. I say when we have considered what our need is of him, then let us consider the vertues of our Husband, and the portion we have with him.

Consider the vertues of our Husband; we are all too short in this: consider the excellency that is in Christ, the beauty that is in him, to draw us near to him. Thou must look on him as one full of beauty, the fairest of ten thousand, as we do with men that we converse with: if it be a man that hath worth in him, that you daily converse with, now you see one excellency, and then another, now one spark appears, and then another; so learn

learn to know Christ by experience continually.

And then as we must know him by the description of himself in his Word: so to know him by his actions, by all his carriage, to see what a one he is. There is no Husband so kind as he, there is no master so bountiful as he, there is no friend so loving as he. Consider how patient, and how wise he is: how he disposeth things for thy advantage, better then thou couldest do of thy self.

Withal consider the portion thou hast with him, 1 Cor. 3. 18. see it there, *All things are yours, whether Paul, or Apollos, or Cephas, or the World, or life, or death, or things present, or things to come, are all yours; that is, as if he had said, if here be not enough, think all that thou canst, all is thine, that portion thou hast with thy Husband; all the gifts in the world, all the excellent men in the world, they are made for thy service. And if thou think not that enough, the things of the world, he tells thee all the World is thine, every thing in the world, of what condition soever it is, thou shalt have no want of it if thou have need of it, all the world is thine, and then Life is thine; that is, when a man may be afraid that if he live long, such and such things may befall him: no, saith he, life is for thy advantage. I, but may not death come too soon, and do me a shrewd turn by coming on me as a snare? No, saith he, let it come when it will, death shall be advantage. That benefit a goodly man hath, that whensoever death comes, it shall be the fittest season of all other times. Therefore when a man stands in fear that he knows not what shall become of him, this is his security, that whensoever death comes, it shall be for his advantage.*

And then if that content thee not, that thou shalt have present things, for we are apt to fear future things; and who knows what may fall out for the time to come? Those things are yours for your advantage. If this be not enough, *all things are yours, whatsoever thy heart*

Christ the Fountain of

can wish or desire, this portion thou hast with thy husband. I say we are to exercise our selves in the meditation of these things, that it may encline our hearts the more to him, and make us come more willingly to match with him; and to confirm us in the choice we have made. When this is done, that we are willing to match with him, and to take him in a greater degree then before, this is to *eat his flesh, and drink his blood*. For, taking him, and *comming to him and eating his flesh*, are promiscuously used, *Job. 6. He that eats more gets more strength, he that drinks deeper gets more refreshing: he that takes him more gets more grace from him.* Now taking him thus; this resolution to take him for a Lord for a King, for a Master, for a Husband: as there are more degrees added to it, so you shall find more abundance of grace and life flowing from him to your hearts. So much shall serve for this point.

There is but one point more, and so we will have done with this text. We have handled, *First his*, that *It is the property of grace to make a man strong*: In that it differs from counterfeit grace. *Secondly*, That all grace is from Christ. Now there is another lies in this; in the manner of the exhortation, and the occasion of it. *Now my Son be strong*, that is, *Timothy*, know that thou hast grace, and strength in thee; but now thou art to preach the Gospel, to *fight the good fight of faith*, now thou hast many things to suffer: now thou hast great employments in hand, stir up or use the strength that thou hast. This is the point hence; that

Doct.
We must not
onely get
strength but
use it.

We must not onely get strengtbening grace, but use it, and improve it.

That is, the strength that we have, it must not be as a sleeping habit, lie still there, but we must draw it forth to action, bring it out to practise, and that upon all occasions. So I say we must not onely get habitual strength, but use it, stir it up, bring it forth to action upon all occasions. You see how it is gathered from the words, *Thou my Son be strong.* But

But you will say to me, What are those occasions, where-
in we must in such a special manner stir up this strength? *Quest.*

I say, upon all occasions: but yet to pitch your thoughts
on some, I will name these three. *Ans.*

First, in employments which are done with any special
hazzard, in such stir up thy strength, for you see that
is spoken to *Timothy* here, that is if there be any action to
be done that will cost the loss of thy credit or estate, or
friends: if there be any action to be done that will cost
thee imprisonment, losse of liberty and disgrace, now be
strong. If the action have any such difficulty, such losses
and crosses depend upon it, now be strong to go through
with it; do not say now there is a Lion in the way, and
bawe it, but be strong, stand fast, break through all
such impediments, be undaunted, *quit thy self as a man*:
for this is a time to be strong. As it was said to *Sampson*,
the Philistines are upon thee, now it is a time to use thy
strength. So I may say to every man, when there is a
speciall business lies on him which must be done with
hazzard, having a fountain of strength in Christ, use it.

This is that which the Scripture calls boldness: when
the Apostles were to preach the Gospel, and had the
priests, and the whole Counsel against them, now was the
time for them to speak boldly: therefore you see it is
so expressed, when *Joshua* was to fight with the *Canaan-*
nites, with the *Anakims*, and cities walled up to heaven,
Now be of a good courage, be strong, (that word is used,
Jos. 1. 6.) that is, now is the time. So *Jeremy*, *Jer. 26.* *Jos. 1. 6.*
when he had a special business to be done with much ha-
zard, that he must go & speak in the name of the Lord to
the King, and Princes, and people, which were ready to
put him to death, *Now be strong, and keep not a word back*.
So *John Baptist*, he was to tell *Herod* of his fault, of that sin;
you know what hazzard that action was accompanied
with: now it was a time for *John* to stir up his strength
and to use it. So in all such exigences as these when God
puts us to the tryal whether we will do any thing for him;

Luther.

whether we will part with any thing for his sake; whether we will *deny our selves, and take up our cross and follow him*, I say these are the times. And therefore if a man have any treasure in heaven, and be perswaded of the vanity, and worthlesness of outward things: herein stands his boldness to neglect them, to let them go, so he may do service to God, and bring glory to his name, and do good to the Church: for indeed in that stands the stirring up of our strength. As *Luther* said, when he was so bold, he gives the reason of his boldness: saith he, What can they take from me? my credit? what care I for that, it is but small; they may take away my estate, that is but little: they may take away my life, but I make no account of it saith he; if other men made as little account of these things as I do, they would be as bold as I.

Ephes. 6.

Therefore I say now it is a time for a man to stir up his strength, to be willing to part with these things, when actions come that have hazzard accompanying them, and opposition, and persecution, and resistance from this temptation, and from that, *Now be strong in the Lord, Ephes. 6.* When there comes temptations, if any thing be to be suffered, be strong to endure it; If any thing be to be done, be strong to go through with it; if be any special duty, be strong, wrestle with the Lord as *Jacob* did in distresse, there was his course, stir up thy strength at that time, and wrestle with all thy strength. So, if the businesse be to contend for the common truth and faith, a man must be strong: what though it be accompanied with hazzard? this is a time for a man to stir up his strength; that is one case.

2.
In charge of
a mans estate,

A *second* is, in all great changes of estate, for that is a time when a man should stir up his strength, because then a man is most apt to be weak. That is, if a man fall into great crosses and afflictions and adversities: and again if he be raised to prosperity more then ordinary, now let him be strong: that is, let him look to himself and take heed now that his heart be not broken by the one, nor
ruffled

passed up with the other: now is the time for a man to be strong upon these great changes. As the body of a man when he comes into a strange Countrey, to change of diet and air, he is affected with it, it works upon him: so the soul of a man in all great changes of estate that it falls into, cannot but be affected with them: Therefore the Scripture calls it drunkenness: A man may be drunk with prosperity, and adversity, and a man is apt to be so: that is when a man is drunk his brain is weak, and the beer or wine is strong: so when the heart of a man is weak and the operation is strong, the estate that falls on him is strong, it makes him drunk both wayes. A man is drunk with prosperity one while, another while with adversities; this is a time to be strong. As the Apostle expresseth it, *Phil. 4. I am able to want, and to abound, Phil. 4. to pass through good report, and evil report, That is, now in this great change, if you talk of strength, I am able to do all things through strength from Christ.*

A man in an even condition, it is nothing for him to keep his minde in an even temper; but in the unevenness of a mans condition, now to keep his minde equally disposed, that is the difficulty. And it is not onely difficult in that which riseth from the unevenness of a mans estate; but the suddenness of the change. When a sudden change comes, look to thy self, be strong. As we say of the body (it is a rule of Physicians) it indures not sudden changes; no more can the minde, but it is apt to be disquieted and put out of temper. As when a man hath had a great heat, and sudden cold comes: when a man is in one condition, and suddenly comes into another, now is the time to stir up strength. That is the second.

Thirdly and lastly, there are certain seasons and opportunities, wherein a man is called to exercise such and such a grace; now is the time, when we must be strong to put that grace in practice. Sometimes there is a season of using the grace of patience, sometimes of love, sometimes of temperance, sometimes one grace, sometimes another:

3.
In the seasons
of using several
graces.

another: whensoever these seasons and opportunities come; now put forth these graces, and let them have their perfect work, every grace in his season. That is the time now when a man is to stir up his strength in those opportunities and turnings of a mans life. Such things fall out every day; now one grace is to be used, and then another: now be careful to stir them up, as we see, 2 Pet.

2 Pet. I. 5.

1. 5. when a man hath one grace, saith the Apostle, let him add one to another: Therefore give all diligence thereto, join vertue with faith, and with faith knowledge, and with knowledge, temperance, with temperance, patience, with patience, godliness, with godliness, brotherly kindness, with brotherly kindness, love. That is, suppose, saith the Apostle, thou hast faith, perhaps there is need of more then that, there comes seasons when thou art to do good works, to add works to thy faith, therefore remember in such a case to join vertue to it: for vertue is taken here for action, a readines in a man to perform, to bring that faith into use. But when you are set on work, perhaps it may be a difficult case to know what a man in discretion should do in this ambiguous case: therefore add knowledge and prudence, to guide and direct you in that you do; but when you have gotten prudence, and know what is to be done, then add to knowledge, temperance. It may be a man may know well enough what to do, but he is drawn aside with some pleasure and lust; for it is usual for a man to know, but because he is byassed the wrong way with some inordinate affection, he performs not that he knows, therefore saith the Apostle, now is the season to add temperance to knowledge, to abstain from those things. And besides, as pleasures are a means on the one side to keep him from the practise of what he knows, so there are likewise some dangers and difficulties, somewhat that a man is to suffer. When a good action is to be done, a man shall find many crosses and oppositions, somewhat he must part with: therefore add not temperance onely, but patience, that is, a time for patience, or else he

he cannot do any thing to purpose. When both these are done, joyn with patience *godliness*. A man may do much, and joyn temperance and patience, but these are moral virtues, a man may do them for other ends; he may be a good servant, but he may serve a wrong Master: therefore saith he, eye God in all you do, joyn to these *godliness*, do it out of sincerity, advance him and his glory, and do it not for your own ends: and with *godliness*, *brotherly kindness*, that is, that the work and business you do, though it must be done to the Lord, for his sake, and so you must do it in a godly manner: yet your business is with men for the most part, therefore you must joyn with *godliness*, *brotherly kindness*, that you do it out of love to men, as well as out of sincere respect to God. I, but there are other men in the world besides godly men, and we have to do with them, and there are many businesses to do for their sake and advantage; therefore saith the Apostle, add to brotherly kindness, *love*, that is, love to all mankind, that when you do any action, he means actions of mercy and compassion, you must do it out of love to them, though they be strangers from the Covenant of grace.

Now mark, these are the times and seasons, wherein a man is to stir up the strength of all these graces; you see they come in season one after another. Put case, a man exercise one, and leave another unexercised in its season, there is a deformity and want: when a man useth other graces, and not temperance; suppose a man will do any thing, but when he is to suffer, he will baulk the way because of the Cross, he is loath to suffer, he wants patience: here is a thing wherein his weakness is seen; therefore be strong, that is, in every thing, in the practice of all the graces we receive, that they may have their perfect work.

Well, the use of this in a word is, To put us in mind of our duty, and to quicken us, that we may all remember what person we sustain, what we have to do, for what

Use.

To put forth the strength we have.

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Actions of
men of two
sorts.

end we come into the world, and to do it : for that which the Apostle saith here to *Timothy*, we have all need to have it repeated to us, and to be put in mind of it upon every occasion. Now *be strong* to do this, and this ; for all the actions of a mans life are divided into these two main heads: Either they are such actions as are bestowed in gathering strength; as when we pray, & keep the Sabbath; and read and are occupied in holy duties, now our business is to gather strength. But now there are other actions that stand in converse, in doing the business and works of our calling ; when we are to grapple with troubles and temptations, when we fall upon change of our estate, &c. these are times of spending and not of gathering, these are times to use strength : now we must be as careful to use our strength as to gather it, we must be as careful to stir up our strength, as the Apostle saith to *Timothy*, *Thou my Son be strong in the Lord*, we must stir up our strength. I say, we have need to be called upon, for you must not think that the Lord doth all. It is true, he puts life in us, but when we have life once, then we may move and stir our selves : he kindles the sacrifice from heaven at first, but when the sacrifice is kindled, when you have got fire, you must keep it alive, and blow it up, and put fuel to it. Therefore *Jude* 20. build up, *Edifie your selves*. It is true, the Lord first layes the foundation : he first layes us upon the corner stone, he begins the building, but when it is begun, we must not think that it belongs onely to the Minister to build us up, or to the Lord to build us up, but we must edifie our selves: that is, we must still be adding to the building, now one stone, and then another : so we have the building of grace going up in our hearts, this should stir us up to use our strength.

Jude 20.

And this is a matter of special moment, the rather because all the graces we have otherwise are flitting habits in the soul. Some things we have that are altogether for use ; as money, it is all for use ; if a man use it not, he

were

were as good not to have it. And physick, if a man have the best receipts and cordials, if he use them not, he were as good not to have them: and so skill in a Trade, if a man do not use it, he were as good not to have it. Of this nature is grace, all the end of grace is for use: the end of every habit is for action, as we know not the Tree but by the fruit. Now consider, if the end of all the strength and grace we have be but for action, that it may be stirred up, Then you should not onely busie your selves in gathering strength, but let half your thoughts at least be occupied in considering, how shall I spend this strength, & use these graces? To be on the thriving hand is good, or else thou wilt have no strength to spend; yet that is the special thing. The rather because it is a general fault among us, it is an old complaint; we learn more for knowledge and dispute, then for living. That is, when you come to hear, you are glad of notions, and there is delight in them, and perhaps we add to our knowledge, and perhaps some habitual strength too we add to that we had before: but you must learn to live; he that hath knowledge must learn to bring it into practice, especially you that are able to do it. Some cannot pray, but you that can pray, converse profitably, stir up your own hearts to it when you are in company.

You neglect this, and live as if you had not such grace wrought in you, as if you were not regenerate, as if you had not *tasted* of the *powers of the world to come*. I say it is a shame for you, therefore your business is now to stir up your selves to this. And to help you in that, I will briefly name to you some helps.

Helps to exercise spiritual strength.

You must know that there is an essential power, whereby a man is strong and able, if he will put his strength to it, to do of himself. And besides this, there is a certain energy, an ability present, as of body or mind, ready at every turn to do holy actions. Therefore if you ask how you shall do this; how you shall bring this ha-

1.
Exercise.

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bitual power to this readiness and nimbleness? I say exercise your selves to godliness. Use makes perfect in other things: so in this, the more a man accustoms himself, the more his soul is ready to do every good action. As the hand gets a habit to play on the Lute, or in writing, or other things that are done with the hand, by often applying it self to the work: so the soul when it often applies it self to such actions, it turns it self into it, it gets readiness and nimbleness. Therefore be ready to do it upon all occasions with facility and delight, upon all sudden opportunities; It fashions a man, as it is said
 2 Tim. 2. 21. as a vessel prepared to every good work. The meaning is this, that even as you see a vessel is fitted for such a turn, as a spoon, or a salt, or a cup, &c. as there are variety of vessels, so they are fitted for such a turn or use: so a Christian should be a vessel fitted for good works. Now this vessel is not fitted on the sudden, but is moulded every day more and more, and is brought to a better, and better fashion, and as it is fashioned more, so it is readier to its proper work.

Now it is this suiting and applying your selves to good works, that makes you ready. If a vessel be not fit for the turn, it will not do the business so readily; there is an impediment in it: so it is with the mind, when it is not accustomed. Every action you do, helps to mould the soul more, and makes it a vessel fit for the Lord, and for every good work.

2.
 Removing of
 impediments.

Besides this, as there must be a moulding of the heart, and fitting it for exercise, so there must be a removing of impediments that hinder. Therefore we see in that place,
 2 Tim. 2. 21. *If any man purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the Masters use, and prepared to every good work.* There is a certain rustiness that cleaves to the wheels of the soul, that it moves not nimbly and readily in the doing the works we are called to do, this rust must be rubbed off. There be impediments of divers sorts: worldly-mindedness is a great

great impediment and hindrance. And so cares, and pleasures, and lusts, those that are called thorns, that hinder growth: all these impediments, this uncircumcision of heart, these hinder from working, and these must be removed before we can be ready to do it.

We see in *Psal. 51.* saith David there, *Lord deliver me Psal. 51. from blood guiltiness*; this sin that I have committed, and my tongue shall sing joyfully of thy righteousness: open my lips, and my mouth shall shew forth thy praise. The meaning is this, David found that that was the sin where-with his soul was hindred, that it made him unfit; so that though there were a fountain of grace in his heart, yet it was not able to flow forth, but was stopped up (as it were;) therefore he prays to God to open his mouth. How should it be opened? by removing that sin, by taken away that indisposition which that sin had brought on his mind.

As we see a fountain may be stopped up with mud, or dirt, or stones, or any thing, remove these, and the fountain is open, and when it is open, it is ready to flow out. So then there must be a removing the impediments: let every man see what it is that hinders him, when there is a fountain of grace, when it flows not out readily. If a man be not ready to good works, there is some impediment that must be removed.

But that is not enough to use our selves, and fashion our hearts to them, and to remove the impediments; But thirdly, there is a work of the Holy Ghost he must act, and stir us up: there is a certain work of the Spirit that must help us upon all occasions. For even as you see in Trees; there may be sap enough in a Tree, yet till the Spring-time come, till the heat of the Sun come, till moisture come, that sap is not drawn up to the branches, and so long it brings not forth fruit nor leaves. So a man may have much grace in his heart, much habitual grace; but unless this be brought forth more immediately to act, there is no fruit brought forth. Now what is it that brings it near the branches? Why, that which makes

3.
To beg the
Holy Ghost to
help us.

Simile.

Christ the Fountain of

the spring-time of good actions, and fills a man with the fruits of righteousness, it is the holy Ghost that is the moisture, and the Sun, and the rain that moistens and quickens us. There must be a certain action of the spirit I say, to help us to do every good work; we must seek to the Lord for this: Lord I have such a business to do, I confess I am unapt and indisposed to it, I beseech thee help to quicken me by thy spirit.

4.
Prayer and
communion
of Saints.

But further there are certain duties that more immediately fit and prepare us, that is, the communion of Saints, that whets, and warms us, and stirs up the grace of God in us. So likewise prayer: be much in prayer, and in the communion of Saints, and that will make a man strong, it will make him ready to use his strength, and the grace he hath. But I hasten.

5.
To seek the
things that
are Jesus
Christs.

The main thing that I have to commend to you to stir you up to use your strength to do the Lords work, and to use the grace you have upon all occasions for his advantage, it is this consideration, to deny your selves, and to seek the things of Jesus Christ; that is the last thing I will pitch on: for that is all in all. What is the reason that a man useth not the strength he hath? because he seeks his own things, and not the things of Jesus Christ. If the heart were brought to this to deny it self, and to neglect its own things, and to seek the things that are Jesus Christs, he would be ready then to stir up his strength; he would be ready then to run, and to go to do any service to the Lord. You have that in *Phillip. 2.* *I have no man like minded that will faithfully care for your things, for every man seeks his own, and not the things that are Jesus Christs.* Now to heal that disease in your selves, to bring your hearts to a quite contrary temper, not to seek your own things but the things that are Christs, labor to have this wrought on your hearts, and that is it that will most immediately prepare you, and inable you to use your strength for the Lord upon all occasions.

Quest.

You will say, how shall we do this?

Consider,

Consider that there is a necessity lies upon you to do *Answ.*
it.

And if there did not a necessity lie on you, yet it were best for you to do it.

And if it were not best for thee, yet Christ hath deserved it at thy hands, he is worthy of it that thou shouldst not seek thy own things, but the things of Jesus Christ. These things we will a little enlarge, and so end.

First, I say there is a necessity lies on thee to do it. It is true, if thou wert thy own master, if a man were *sui juris*, he might do with himself what he would; he might seek his own things: but if thou be none of thine own, if thou have hired thy self to Christ, if thou have sold thy self to him, thou art his; and if thou be his, there is a necessity lies on thee now to seek his things, and not thine own. A woman, while shee is a maid or a widow, shee may dispose of her self as shee will, shee may seek her own things, and stand upon her own bottom: but when she is married once she must please her husband, and be obedient to him. I say when thou art Christ's once (for I speak to those that profess themselves to be his; those that have strength, and need nothing but to stir it up) other men may do what they will, as it is said, *when there was no King in Israel every man did what was good in his own eyes.* But when thou hast put thy self under his yoke, and accepted him for thy King, thou must live by the laws of his Kingdom, and be subject to thy Prince. When thou hast taken Christ for thy King, (as every man hath that is once entred into Covenant with him) I say there is a necessity lies upon thee. Christ saith plainly to thee; he saith to every man if thou wilt be mine, I will tell thee before what thou shalt do, *thou must deny thy self, and take up thy cross and follow me.* Choose whether thou wilt enter into my service, and make the match or no, but if thou wilt be my disciple, this thou must do: so when thou art once his disciple thou art bound to it, thou art not now left to thy Liberty.

And

And besides if there were not this necessity put upon thee, yet *secondly* it is best for thee, and indeed that is that which moves every one of us. It is best for thee not to seek thine own, The reason why men seek their own is because they think it best. I say it is best for thee not to seek thine own. For you know there are two wayes for a man to provide for himself; one is by looking immediately to himself, and seeking the things that belong to his profit, and credit, and pleasure. The other is by neglecting himself, and by serving the Lord, and committing it to him. Now consider which is the most compendious way to a mans happiness. I say it is the next way, the best policie for a man to provide for himself, even out of self-love, it is for him not to seek his own things but the things that are Christs. For there are but two wayes for a man to do good to himself. The one is direct, when his end is to do good to himself, that is his object, he goes about without any more ado; The other is when he doth it by way of reflexion, that is when he serves God and men faithfully, and leaves it to him to serve him. This is the best way for a man to look to himself to serve God, not to seek his own things but the things that are Christs, why? because he cannot do as much for himself as Christ can.

Think in all the needs thou hast, how little thou canst do for thy self. When thou art sick, thou canst not heal thy self: when thou art at the point of death, thou canst not deliver thy self. When thou hast businesse to do, thou canst not bring thine enterprizes to passe. When thou art in a doubtful case, thou knowest not how to advise thy self. God is onely wise. Go through all the business thou hast need of; God onely is able to do it.

Besides, if thou go to seek happiness in thy self, if thou seek thy own things, know that thou seekest that which is not to be had there; that is the way to undo thy self: because it is not in the nature of the creature; the happiness of the creature stands not in its own compass, but in

another without it self: therefore if thou seek happiness in thy self thou art undone by it. As if a glass be left to it self, and be not held up, it falls, and breaks in pieces. That is the nature of every creature, if it go about to stand on its own bottom, it is the way to break it assunder, to undo it.

Besides, consider what an unreasonable thing it is, thou mayest not seek thy self. It is true God may seek himself, and his own end; he is the utmost cause, there is none before him; there is no end beyond him, he may therefore do all for his own end, for his own glory, he may seek his own things. But thou art a creature, and every creature stands in subordination to somewhat above it: therefore thy happiness is in seeking anothers end; if thou seek thy own end, thou turnest the course of nature; therefore thou art bound to do it.

Again, when thou seekest thy self and thine own things, what dost thou please? Thy flesh, thy disease, thou givest it that it calls for, that will destroy thee. He that hearkeneth to and gratifies his disease, strengthens his disease and kills himself. So, when a man hearkens to himself, to his own lusts and desires that the flesh requires of him, (for whatsoever is contrary to this grace here, is but the flesh, that the more thou hearkenest to, thou strengthenest that which will be thy destruction; because thou dost not withdraw from it that fuel that it desires: Therefore it is best for thee in all respects, not to seek thy own things but the things of Christ.

But besides this necessity that lies upon thee if thou be his; and that it is best for thee. Then consider if he do ^{3.} Christ hath not deserve it at thy hands, if it were not best for thee, deserved it. is not he worthy? Consider that in 1 Cor. 1. The Apostle tells them of divisions among them, *some were of Paul and some of Apollo, &c.* saith the Apostle, *Was Paul crucified for you?* As if he had said, you must consider that Christ is he that hath deserved all at your hands, and will you tie your selves to Paul, or Apollo, and not consider what

the Lord hath done? hath not he been crucified for you? And what is it to be crucified for you? Is it a small thing to suffer death? to have his body broken? I, but that was the least thing in it, to have his soul poured out for your transgressions; that is with grief and anguish of heart, as he expresseth it himself, *My soul is heavie to the death.* And he made it good, it fell out so, it was effected: in the cold night when Peter crept to the fire, he sweat water and blood. I say consider that Christ was crucified; and what it is to be crucified: But this was but little to that consist on the Crosse, that brought forth those words, *My God, My God, why hast thou forsaken me?* I say consider that expression, *Was Paul crucified for you?* Consider what it was to be crucified, and if it were not best for thee, yet Christ deserves it.

2 Cor. 8.

Consider besides, hath not he done as much for thee? he requires that thou shouldest not seek thy own things, but the things that are Christs, he hath not sought his own things, but denied himself for thee. He might have enjoyed happiness and glory with his father for ever: but he denied himself, and was willing to part with his glory and riches, *2 Cor. 8. He that was rich became poor for our sakes, that we through him might be made rich.* He was willing to part with every thing, to part with his glory, and endure shame; to part with his life, and subject himself to the cursed death of the Crosse. He requires no more of thee then he hath done for thee; and is not he worthy, and deserves at thy hands that thou shouldest serve him upon all occasions, and stir up thy grace, that thou shouldest not let it lie sleeping, sometimes out of negligence, sometimes of purpose to serve thy self.

Besides, consider what he hath done for thee, and see if he have not deserved it? When thou wert subject to death, he hath taken thee out of the jaws of death, and hath given thee life: when thou wert loathsome, he washed thee, and put beauty upon thee, when thou wert a bond-slave

slave he made thee a King, &c. And not onely these standing favours, but consider that every day he gives thee meat, and drink, and cloathes, is it not he that takes the care of thee? Consider what thou art that he doth this for; art thou not in thy self, and every man a more vile wretch then the dust thou treadest on? a vile, condemned person, a lump and heap of sin and misery? Now that the Lord should respect such a creature as this, to be crucified for him, to deny himself, to lay aside his glory, to do so much for him when he stood in such a condition.

Besides all this, he hath done it out of love, as the Apostle expresseth it, *he loved me, and gave himself for me.* Gal. 2.20. Love begets love, as fire begets fire, and makes a man ready to do any thing: If a man consider that Jesus Christ abounded in love, there is no creature in the world that ever loved another so much as Christ loves his Church. He loved thee with all impediments, he loved thee though thou didst forget him, and recompence him evil for good, and dishonouredst him again and again, yet his love continued the same to thee. Thou seest by experience he abounds in love to thee; he hath all the properties of love, he is not easily provoked, he is long suffering, he is bountiful; he takes a small thing in good part. Let all this work on thy heart, and say Christ is worthy, he deserves it: And besides all this, if thou stir up thy strength, and put it forth with loss to thy self for his sake, to his use, consider, he regards it, and looks on all thy works and sufferings, *Rev. 2 I know thy works and thy sufferings,* that is, I know every thing that thou doest for my sake, I take notice of every thing thou sufferest for my sake. So that every man is to take this into consideration, to put him on to do this, that the Lord sits in heaven, and considers what cost thou art at for his sake upon any occasion, what pains thou takest in matters that concerns him, what solicitude is in thy heart for

Christ the Fountain of

him : what thoughts thou bestowest in any business of his to bring it to pass ; this he observes. Remember, he considers what advantages thou deprivest thy self of in thy estate, or otherwise, to do his work ; he considers what friends thou lovest to keep close to him, what advancement and preferment thou partest with for his service. I say there shall none of these be lost, not a *cup of cold water*, that is, not the least of these actions ; there is not one, but it is upon Gods score, he reckons it among his debts that he will be sure to pay. All this shall further thy account, all this is seed sown to the Spirit, all these good works shall lie at thy door to do thee good one time or other.

Now add to all this, the consideration of thy engagement how thou art tied. I would ask any man (for I speak to those that are in Covenant, to those that have strength in them.) Our duty is now to exhort you to stir up your strength, and to use it in difficult cases for Christs advantage, I say consider what thou hast done, thou hast given thy self to Christ, and if thou hast given thy self, doth it not follow that with thy self thou hast given all things ? As Christ when he gives himself to us, he gives all with himself, *My well beloved is mine, and I am his*. This is true on both sides ; so I say whatsoever is Christs is ours, and accordingly whatsoever is ours should be his. So I must think with my self, is it so great a thing for me to part with my wealth and liberty for Christs sake, or with life, and all ? all this is none of mine. A Wife, when she is married, nothing is hers, all is her husbands ; the Lord that I bestow it upon, it is all his, I must not think it a great matter that is spent for his advantage : There is that agreement between us, so much we profess, when we are *baptized in his name*. You see that is added in that place, *1 Cor. 1. Were you baptized in the name of Paul ?* as if he should say, what do you adhere to these men ? Christ was crucified, and not Paul ; so you were bap-

baptized in the Name of Christ. The meaning is this, That a man when he is baptized (as you know it was at mens conversion then) he enters a Covenant in Baptism, and binds himself to him in whose Name he is baptized, that is, he then gives himself to him, and all that is his; that is, to be baptized in his name. As in Circumcision, they were bound to keep the whole Law: so when a man is baptized into Christ, he is bound to seek the things of Jesus Christ, and not his own any longer, he is tied to it, he hath made a vow to do it. Consider this, and see if there be not reason that thou shouldest deny thy self? What if it be a difficult case? what if it cost thee somewhat? what if it cost thee thy own pains, that thy own business lye still? what if it cost thee much money, that thou lose in thy Estate? what if it cost thee friends? what if it cost thee imprisonment, or whatsoever? yet consider, if thou have not reason to stir up thy strength for Christs advantage, to do him much service. Let it not lie there, and say, such a thing should be done, and it were well done of him that can put himself forward to it: but thou must do it thy self, thou art his Disciple, thou art tied to it: for when a man is married to Christ, he must resolve it the best way to give himself to please his Husband. Is it not the best way? shall not a man provide best for himself by seeking the things of Christ and not his own?

Lastly, hath not Christ deserved it at thy hands? is he not worthy? *Mat. 10. 33.* you have that expression, *He that forsakes not father and mother, is not worthy of me.* As *Mat. 10. 33.* if he should say, when you come to me I require this, that you forsake your selves, and hate father and mother if need be, that you do not love father, or son, or mother, but let all go. If you say, this is a hard condition, I will put you to this, saith the Lord; have not I done as much for you, besides that which I will do? will not Heaven pay for all? will not I give you an hundred fold for the present? have not I been crucified for you? he that

Christ the Fountain of

will not do this, he is *not worthy of me*, as if he should say, I am worth more then that. So, if a man say it is a hard task, that he should not seek his own things, but stir up his strength with any loss to himself for the advantage of Christ; is not the Lord worthy of more? and thou art unworthy of any interest in Christ, if thou think him not worthy of this; he that hates not son and daughter, that neglects not that natural love to them for me, is not worthy of me.

Godliness



GODLINESS OUR GLORY.

2 Tim. 3. 5.

Having a form of Godlineſſ, but denying the power thereof; from ſuch turn away.



His duty which is commended to us in theſe words will well fall in with our general ſcope; which we have told you was to ſhew you

First, What we are out of Chriſt.

Secondly, What we have by him, and how we are ingrafted into him.

And *thirdly,* What we are to do for him.

Now we have told you that you are to labor for faith, and love, and good works, which we have already finiſhed.

But men are apt to have a form, a ſhew, and appearance of all this, whenas they have not the life and power. There-

Therefore that you may not be deceived, we have thought good to add this to all the rest, take heed how you content your selves in having a form of godliness onely, without the power of it.

The Apostle in this place as you may see intends to describe the diseases of the latter times, which are the times into which we are fallen. And you may see in the former part of the Chapter how many the diseases of the soul are: so that the diseases of the body, as many as they are, do hardly exceed the diseases of the inward man. He tells them that in *the latter times there should be men that should be lovers of themselves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy without natural affection, truce breakers, false accusars, incontinent, fierce, despisers of those that are good, Traytors, beady, high minded, lovers of pleasures more then lovers of God.* And then he puts this as the last of all, *having a form of godliness, but denying the power thereof.*

There is something in that why he puts it down last: for when men hear themselves accused of all those things formerly named by the Apostle, perhaps they will be ready to answer, We hope we are not so bad, I hope we serve God, I hope we are worshippers of God as well as others, I hope we are not Athiests. Saith the Apostle, deceive not your selves in that. I deny not saith he, but that notwithstanding all these diseases which are all mortal diseases, you may yet have a form of godliness, but it is such a form as is disjoyned from the power of it: therefore even that he puts among the rest, *having a form of godliness, but denying the power thereof.*

It is true, this form is good, his meaning is not to reject that; for wheresoever there is the power of godliness there is also the form; that you must take for granted, it is impossible that they should be disjoyned. Wheresoever there is true gold, there will be a yellownesse, there will be all the qualities of gold: though many times you have counterfeit pieces, that carry the colour having not the

true

true qualities of the mettall. So here the Apostles intent is not to reject the form: but all the scope of the Apostle, and the main matter which he drives at is, that men should not have the form without the power, and life, *having a form of godliness, but have denyed the power thereof.*

The first point that we will commend to you out of these words (for you see they need not much explication, they are very plain) it is this, (before we come to that which is the main) that

It is Godliness which is required by God, and that is onely acceptable to him.

Doff.
Godliness on-
ly required,
and accepted
of God.

You see that lieth in the front of the text, and first offereth it self to our view. For when the question is about the form, and the power of godliness, it must needs be taken for granted, that godliness is a thing required by God of every man. The very light of nature will teach a man so much that, there must be godliness. Now when we come to consider what this godliness is, then there comes in a second consideration, not a *form* of it, but the *power*. So we will begin with that first, that *godliness is here required of every man.* It is godliness which is not in the form but in the power.

So then here, first of all we must consider, that nature is not enough but there must be godliness. Nature is not enough, that is, natural vertues, for God hath caused, nature to bring forth many excellent vertues which are the common gifts of the holy Ghost, as they are called. For there is a natural patience, a natural weakness, a natural temperance. Some men by nature are more sober, more temperate, more abstentious from inordinate and loose courses: but it is not this that will be accepted with God. It is true indeed these, are very beautiful, and aimable in their kind, considered in their own sphere. As you know the flower that the grass beareth hath a beauty in it, and all natural vertues, are like the *flower of the grass*; that is, nature is but flesh, and this flesh hath a flower growing upon it, and that flower hath a beauty

I.
Nature is not
enough.

and excellency in it, yea it is a flower of Gods own making: but yet God doth not accept this as a thing wherein he delighteth: because these natural vertues they neither come from him, that is, not from his sanctifying spirit; neither do they look to him, and therefore it must be godliness and not nature.

2.
Nor moral
vertues.

Secondly, It must be godliness, and not moral vertues, for that goeth a step beyond nature; natural vertues are bred and born with us: but moral vertues are something more: for they are begotten, or acquired in us, by practise and education, and the engraving of the moral Law concurring together. And these have an excellency much beyond natural vertues, and they are very fair in the eyes of men; but *abominable in the sight of God*: because these moral vertues have no respect to him, therefore the Lord hath no respect to them. Wherefore I say, as it must be godliness, and not nature; so it must be godliness, and not moral vertues.

3.
Not actions
of outward
worship.

But yet you must go one step further, it must be godliness; and not onely the actions of Religion and worship which may be exhibited and offered to God, and yet may proceed from self-love, and may tend to a mans self, as making himself the utmost end of it. For you must know that a man may go far in the duties of godliness, and in the outward actions of Religion; and yet I say all that he doth may proceed from self-love, and he may make himself the utmost end of all. That is, when a man considers that God is the governor of the world, that he alone hath the keys of hell, and of death, the power of salvation and damnation, and of all good and evil in this life, which are but degrees and stairs which lead to those two ends hereafter. A man when he considers this, may out of the strength of natural wisdom, do much for God, and to God, and yet for all this, not have this true godliness here required.

For even as a man may be very obsequious to another, and very observant of him, upon whom he depends,
from

from whom he looks for some good thing, or in whose power it is to do him mischief, and hurt. So when a man looks upon God as the great governour of the world, who is able to do him good or hurt; he may do many duties of his service and worship, he may be exact in the performance of many things, and yet for all this not make God his utmost end: but useth him onely as a bridge to carry him over to his own end, which I say a man may naturally do. Therefore godliness is none of these three; not natural virtues, not moral virtues; no nor a great degree of the actions of Religion, which a man may perform, and yet not be truly godly. I say it is none of these, for in all these, the creature may be turned upon his own hinges; it may be moved out of its own principle, it may look to it self in all these; and see an excellencie, and happiness in it self, within its own compass, within its own circle.

Whereas true godliness, empties a man of himself, and teacheth him to seek God, and to magnifie him in all things, to look at him in all things. For you must know that godliness is a grace, not begotten by nature, nor acquired by practise, but infused by God which doth habituate the soul, and all the faculties of it to turn to and fro, as the will of God shall direct it, and that for his sake. And it doth it after this manner.

Godliness
what.

First, it takes a man off from his own bottom, and makes a man see that there is nothing in himself. *Again*, it pitcheth a man upon a higher end then nature can reach unto. And when it hath done these two, the *third* will easily follow, it makes a man follow God, and seek God in all things, for you must know that so long as a man depends upon himself, so long as he is bottomed upon himself, so long as he seeks his happiness within himself, so long he will look to himself, and no further. Therefore for a man to look to God altogether, he must first be taken off from himself, and he must be pitched upon God.

So that godlinesse hath another *Alpha* and *Omega* then either nature or moral vertues have. It hath a higher well-head then nature, and consequently, it looks higher, and runs higher then nature with all its strength. After this manner doth godliness teach a man to look to God, and to follow God in all things. It is the nature of every man living to look to himself, and that constantly, till he find something better then himself to rest upon. Now godliness enlighteneth a man, and teacheth him to know, that his good is contained in God, more then in himself, therefore he is willing, no longer to depend upon himself, and to seek himself, and to place his happiness upon himself, but in God. And then he is resolved to follow God in all things.

This is the property of godliness; this is a godly man. As we use to say in our common speech that, such a man is a *Lutheran*, because he followes *Luther* in all things: so such a man is an *Aristotilian*, because he followes *Aristotle*: such a man followes his Prince, or such a great man, and therefore so we term him by such a name: so I say, he is a godly man that looks to God in all things, that resolves to follow him, to set him up, to magnifie him, that goes by the rule that he hath appointed, he is properly a godly man. Therefore the word here used will help in us the describing of godliness.

The word translated *godliness*, in the Original, signifieth to honor, or to worship, or to prize, or to esteem much. So that a godly man is he that prizeth God much, or esteemeth him much, that extols him, and magnifieth him in his apprehension. This therefore in a word is to be a godly man, to exalt God as God in his heart. There are *two* things in that.

You must do it in your *hearts*, otherwise the Lord regards it not. It is true, men give him generally an outward worship onely, but doth he look to that? doth he regard your presenting your selves before him in the congregation? It is good that it should be so; but is it that

that which he chiefly regards? No; it is the inward reverence of the heart that he looks unto.

And again, you must *Exalt* him as God in your hearts. To exalt God You will say, What is that? It consists in these *Two* ^{what.} things.

First, He that will do that, must be utterly emptied of himself; that is, he must see no beauty, nor excellency, nor goodness in himself, he must make nothing of himself, think of himself as a man not worth the looking after. And not so onely, but he must see also an emptinesse of all power and ability to help himself. And this doth not bring the creature upon his knees onely, but it layes him flat upon the ground with his face in the dust, and viles him in his own eyes.

When a man shall see that he is not able to sustain himself, together with the sight of the worthlesness that is in him, not having any thing to move another to do it. I say this is one thing, wherein this exalting of God consisteth. When a man seeth neither any beauty, or excellency in himself, nor any power or ability to help himself, nothing to deserve help nor ability to afford himself any help. But this is for the first thing, wherein the exalting of God as God doth consist.

There is a *second* thing, and that is to see (on the other side) all fulnesse in God, to see in him all excellency and beauty, and all goodnesse, and all power and strength, and out of that to magnifie him, to extoll him in your hearts, to set him high as he is God, to love him above all. In a word, to look upon him as being *all in all things*, to answer our being nothing in every thing. These two must concur together to make up godlinesse, to enable us to exalt God as God in our hearts, to be fully convinced that there is nothing but emptinesse in our selves, and withall to see all fulness in God; for so long as a man sees any thing in himself, so long as he thinks that there is either excellency in himself, or strength and power in him, so long he will lean upon himself, and trust himself,

and proportionably, he will draw his heart from the Lord. And again on the other side, in what measure a man sees an emptiness in himself, and a fulnesse in God, in that measure he will withdraw his heart from himself, and every creature, and pitch it upon the Lord. By this time then you see what this godliness is which is here commended to us.

And now I have declared to you what it is, to win your hearts to a more full assent to this, that nothing but godliness is accepted; we will shew you some reasons for it: For a man will ask this. What is the reason that God delights not in nature, or natural vertues, or in moral habits? Why doth he not delight in these? Why will he accept of nothing but godliness?

Reas. 1.
Godliness on-
ly is like to
God.

First, there is this reason for it, because the Lord loves nothing but that which is like himself; as indeed no man doth, nor no creature. No man loves any thing but that which hath a likeness, a consimilitude with something within himself. For all love you know comes from similitude, all delight comes from likeness.

Therefore the things that have no similitude with us, we neither love nor delight in them. Now therefore when God looks upon man, and sees his own Image upon him; when he sees that stamp upon a man, he loves it, and delights in it, for it is like himself. But now whatsoever is from nature, whatsoever is but moral vertues, it is but from the earth, and is earthly, it is but from the flesh, and it is fleshly. But that which is supernatural, that which is infused into us from God, that Image of his which is stamped upon us, is from Heaven, and is heavenly; it is from the Spirit, and it is spiritual. Now God that is a Spirit, and is holy, he loves that which is spiritual and holy, he loves his own Image wheresoever he finds it. Now godliness is onely heavenly; for all other beauties that seem so gaudy to us, are but from the earth, and are the beauty of the flesh, therefore the Lord delights not in them: the Lord loves it

it not with the love of complacency, so as to be well pleased with it. That is one reason.

Secondly, the reason why the Lord doth love nothing but godliness, that he loveth none of the rest, so as to delight in them: for there is a kind of love that he gives them, as you know our Saviour Christ looked on the young man in the Gospel, and loved him: but I say he doth not delight in them, he loves them not with that special and peculiar love, because all these ornaments they do but beautifie the creature in it self. Now no creature may rejoyce in it self, or boast in it self, no creature may magnifie it self, which it would do if it might find an excellency in it self. Therefore the Lord will have the creature to find no excellency in it self, and therefore he doth not magnifie these things, he sets no price upon them. And the Lord would have the creature to know so much, he onely magnifies and esteems that which draws the creature from it self, makes the creature his; therefore he prizeth and esteemeth onely the emptying graces. You shall see the Scripture doth not magnifie those moral vertues that *Aristotle*, and *Plutarch*, and *Seneca*, and the rest of those Heathens magnified. For the scope of the Scripture looks another way, and magnifieth those emptying graces most. As faith (for instance) which emptyeth the creature of it self, and makes a man to see nothing in himself, not to trust in himself, but teacheth a man to look for all from God, therefore the Scripture magnifieth faith, *O woman great is thy faith!* that is, this is the thing that onely makes thee amiable; this is it that makes me set a high price upon thee. And so in that speech to the Centurion, *I have not found so great faith, no not in Israel.* It was that which set *Jacob* in that high esteem with God, that which got him that title of honour to be called *Israel*, it was his faith. And why is it, but because the Lord regards that onely in the creature which makes a man his, which draws a man nearer to him, and more out of himself? Now this godli-

liness doth; for it makes a man to see nothing in himself, but all in God, and therefore to follow God altogether, to seek God altogether.

Simile.

Now all other ornaments, all natural and moral virtues do beautifie and adorn the creature within himself, they make a man to see something within himself, now no creature is to do this; no not the creature when it was in the flower of all its bravery. When *Adam* and the Angels would begin to look on something in themselves, and forget God, and to think that they were somebody, and would stand upon their own bottom, then they fell. For the creature of it self is as a glass without a bottom, if you set it down it breaks, for it hath nothing to sustain it, but as long as a man holds it in his hand, so long it is safe. Such a thing is every creature in it self. Angels and men, they are without a bottom when the Lord doth not hold them in his own hand, when they will go about to stand of themselves, they fall and break, and that was the cause of the fall of the Angels, and the fall of *Adam*, and of all of us in him, viz. self-dependance.

Our repairing again, the restoring of the creature, must be by learning to be altogether Gods, to magnifie God, to look to God, and to look to him altogether: for that is indeed onely prized and magnified by him. And this is the second reason wherefore godliness is only accepted by God; because it teacheth a man onely to mind him, to look to him, to draw near to him; it makes a man altogether his, and not his own.

Reas. 3.
It gives God
glory.

We will add one more, the Lord regards onely godliness and nothing else, because it gives him all the glory. Now onely the Lord may seek his own glory, because he hath no other end beyond himself. Every creature you know is made for a further end, and therefore is bound to seek something above it self, even as it stands subordinate to that. Every man is subordinate; a man
in

in the Common-wealth must seek the good of that. Every man is subordinate to God, therefore he must seek the glory of God; for the subordination will so carry it. But now the Lord, he hath none above himself, therefore he may and doth seek his own glory; now nothing gives glory to God but godliness.

In I Cor. 11. *The man is the glory of God, and the woman is the glory of the man.* The meaning of it is this; look how the woman is the glory of the man, so is the man the glory of God, that is, a man must have nothing in himself, for then he would have some glory to himself, but he must be wholly the Lords, he must be wholly fashioned and accommodated to him, (as the woman to the Husband) for then he is the Lords glory. Even as a picture, you know it hath nothing of it self but all from the Painter, therefore the picture is the glory of the Painter, we use to phrase it so, because it hath all from him; we call it the glory of the Painter, because it shews his glory. And so a woman hath all from the man, and she should seek to imitate him, because she is the glory of the man, she is to have no power of her own. Therefore that is to be observed, which is said, ver. 3. *that the head of every man is Christ, and the head of the woman is the man.* That is, Christ is the head of every man, as the man is the head of the woman. Now because the man is the head of the woman, the woman is to have no power upon her head, that is, no ensign of power; this is to be subject to the man. After the same manner Christ is every mans head, that is, no man is to have any power of his own, he is to do nothing of himself, or for himself, but to do all for Christ, to be perfectly subject to him, even as the creature to the creature, even as the clay to the Potter; for Christ is the head of the man, and God saith, he is Christs head. That is, Christ as he was the Son of God, and the Mediator, he looked to God, and was altogether subject to him.

Therefore I say it is that the Lord looks at, nothing

but godliness, because godliness giveth him glory, all the rest giveth glory to the creature but not to the Lord. So much shall serve for the reasons. We will come to make some use of it. You see now what godliness is, and the reasons why the Lord accepts nothing but godliness, why nothing is pleasing to him but godliness.

Use.

To content
your selves
with nothing
but godliness.

2 Pet. 1.

First, Then let us make this use of it, let us not content our selves then with any thing that nature hath wrought in us; let us not content our selves with moral vertues: let us not content our selves with common care of worshipping of God, nor with all the outward actions and shewes of Religion onely, for all this is not acceptable to God, as you see: but let us labour for this which is called true Godliness; this is all in all. Therefore you shall find that the Apostle Saint Peter, 2 Pet. 1. he exhorts you to this that we are now about, Saith he *add to your faith vertue, to your vertue knowledge, to your knowledge temperance, to your temperance patience, and to your patience godliness.* Mark, what is his meaning in this? surely this, As if he should say, when you here me speak to you of patience, and temperance, &c. and that all these are goodly vertues, you must add godliness to all, or else they are nothing worth, the Lord will not regard them; that is, you must look to God in them all, there must be more then nature in you, you must reach at an higher end then nature can, and therefore content not your selves with any of these.

Object.

Answer.

But you will say, what do you cast away nature and civility? are these nothing worth these moral vertues?

No; my brethren this is not my meaning, they are of very much worth as we said before, Jesus Christ looked upon the young man and loved him. There was that in him which was truly aimable within its compass, and sphear. But it is one thing to be lovely to salvation, and another thing to be aimable in its own degree and kind. Therefore we do not say we cast away these, they are very

very necessary, God hath placed them there himself: but as we have said heretofore, Godliness doth make use of all these: these are like the stream, and the wind that must carry along the ship. If it were not for these natural powers and vertues, we should not be able to do the duties of godliness. Onely this we say, there must be some what superadded to it, that godliness must sit at the stern, and turn the rudder, and rule the compass, and guide the scope of the ship to the right haven.

So that I say godliness doth not take away nature but addeth to it. As you know your riders of horses; when a rider comes to a horse full of mettle; he doth not take away that mettle, he doth not extinguish it, but he endeavours to improve it, in a right way, he fashions it, and brings it under, and makes it of use for the rider. Even so Godliness, when it cometh to a man, if it find much mettle in a man, many excellent vertues which nature hath planted in him: many moral vertues which customs, and education hath edded to it: Godliness it casts not away these, but orders them, and breakes them, and subdues them, and makes them serviceable to God, and man.

So doth the Physician when he comes to his patient, he doth not overthrow all the humours in the body, and extinguish them, but onely he corrects them, onely he adds to those that are defective, and takes down those that are excessive, and composeth, and helps them into a right frame. Even so doth godliness with nature, it composeth, and ordereth, and addeth to nature, it elevates nature, it puts a higher end upon it, it adds a spiritualness to it. As for example, nature hath made a man to love himself, to love his Children. It is natural affection that hath taught a man to grieve for that which is evil, and obnoxious to himself, when it is upon a man. Godliness now doth but make a right use of this. When nature hath digged a fountain of tears, godliness doth but turn the stream the right way. When nature hath put such a principle in us as love, godliness comes and teacheth us to

love this, and that for God, and from God.

Therefore our exhortation is, that you would but add godliness to all these. You will say, what is that? That is, learn to be emptied of your selves, to cast away all these as *St. Paul* did, to reckon them as dross and dung, that you may be found in Christ. As you must do this for justification, so you must do it in matter of sanctification: for you must know this, that when Christ comes to dwell in a man, that man must no longer live to himself, and for himself, but to the Lord, and for the Lord. Now every man, the less he lives to himself, and in himself, the more he will live to Christ, and in Christ. Therefore I say, the thing we would exhort you to is this, that you would contend with your selves, and reason the matter seriously, why a man should no more look to himself, but to God altogether. For a man is a reasonable creature, and it is certain, that till a man see reason why he should not look to himself, he will do it: but let him be perswaded, it is best for me to look no more to my self, to stand no more upon my own bottom, but it is safest for me to seek the Lord. I say this reasoning with our selves, so as to be convinced of it, will bring us to serve God altogether.

For when you are come to this once, to see that it is onely God in whom all your happiness is, you will no longer look to your selves. Therefore you must learn to consider well of those speeches, *God is onely wise, and onely good, and onely excellent*; consider well of them. We think that he is wise, that he is good, but not onely wise, and onely good, the more you do this, the more godly you grow; the more you are out of conceit with your selves, the more you grow into a high opinion of God, to set up him, the more the Lord dwells in your hearts: for you must know, there are degrees of Gods dwelling in a mans heart. As a vessel, the more it is emptied of that which was in it, the more it admits of other liquor that is poured into it. As it is in a house, another man may dwell

dwell in it, but I may keep a room in it; but when there is no In-mate in the house, then a man is said to dwell in it plentifully, to be altogether in it, to be the Lord of every room. So it is when God comes to dwell in the heart of a man; so far as a man bears rule in his own heart, & keeps possession there himself, so much less is God there. And so much less as he is in himself, so much less as he rules in himself, so much more plentifully doth God dwell there, because God rules most when a man doth subject himself to him altogether, that is, when he doth nothing but his work, when he considers what it is that the Lord would have him to do in every thing. When a man resigns up himself to God, he resigns up his affections and all, to be ruled and regulated according to his will, to act according to his pleasure. When a man is to speak any thing, he will be still looking what warrant he hath from the Lord, and so when he is to do any thing.

Oh my Brethren, that we could do but this. As men when they serve great Kings and Princes, when they see that their making or marring depends upon them; whatsoever may displease them, that they will curiously and carefully look to avoid, and what may please them, they will exactly observe. Is not the Lord, the great King of heaven and earth? Should we not look on him altogether? This is without exception, no man shall erre in this.

In following a man, a man may hurt himself, he may be led into by-ways, that may turn to his disadvantage; but in following God it is not so. Take the wisest man that is, yet he is subject to some error, but the Lord he is righteous altogether, his ways are perfect. Therefore if a man would take that resolution to himself; Well, I will look upon my self no more, nor to any creature, but I will deny my self altogether, and look to God, and see what he will have me to do, whether I sink or swim, whatsoever becomes of me: this is the

wisest man, and the happiest man; and this is the property of godliness. And as you do this the more, so the more you are godly men. And the root of all this is, when a man makes no account of himself, and sees God in all: for a man will have a ground for what he doth.

And if you could bring your hearts to this, to see all your happiness in God, and all your safety there, you would soon deny your selves in every thing else, and seek him altogether.

Application
to the Sacra-
ment.

Mark 16.

And now onely we will add, by reason of the Sacrament which is to be administred. You that are now to receive, have occasion especially to make use of this; though it be a work that we have all to do, as at all other times, so especially at this time. But you will say, what is this to the Sacrament? You must know what the Sacrament is, and then you shall see how close this will come to it; *Mark 16.* we find these words, *He that believeth and is baptized shall be saved, he that will not believe shall be damned.* What is the meaning of that, *He that believeth and is baptized shall be saved?* The meaning is this, saith he, if you will believe in Jesus Christ, if you will take him for your Lord and Husband; and if you will be baptized. What is Baptism? When you are baptized, you are baptized in the Name of the Father, and of the Son, and of the Holy Ghost, that is, you shall give up your selves to God altogether. You shall bear his Name, you shall be no more your own; for you are baptized into his Name, and you are called after his Name, as the Wife is called after the Name of her Husband; so you shall be called Christians. Now when you take this Sacrament, you must do this really; for doth the Lord care for the title? no, but you must give over your selves to him really. So that when you are to be called by his Name, the meaning is, you must do it in the substance, you must give up your selves to his service indeed. That is, you must do two things in the Sacrament. *First*, you profess this to all the world, that whereas before you served

ved other gods, or served your selves, now you profess to all the world that you are the servants of God. So that we say, when you come to receive the Sacrament, you not onely profess that you are Christians, but you bind your selves to be so really. I say in the receiving of the Sacrament of the Lords Supper, there are these two things done.

First, the Lord engageth himself to you, I will be your Master, I will be your General, I will be your Husband, And again, you engage your selves to him, that he shall be your Lord, and you his people, that he shall be your Master, your General, and you will be his servants and his followers. This is done every time you receive the Sacrament; the Lord renews his Covenant with you, it is done at your first coming in, at your first ingratting into the Church by Baptism; but the Lords Covenant is renewed in this Sacrament: therefore that you may not forget it, he saith, *Take this is my body*; that is, take this as a sign of it, that I have given my self for you: and when you take it, it is a sign that you give your selves up unto the Lord. So that think with your selves therefore, when you come to the Sacrament, you profess your selves to be Christians, godly men, that is, men that will serve God, and serve Christ altogether. This Sacrament I say, it is but a renewing of the Covenant, for that is the end of it, it is but the celebrating of the nuptials anew. As sometimes you know men will keep their marriage-day a Festival yearly. So we do in receiving the Sacrament of the Lords Supper; as *Jonathan* and *David*, they had made an oath together before, but they renewed it again and again, that they might be strengthened and confirmed in one anothers love. So this is your worthy receiving of this Sacrament, to strengthen your former Covenant with God. Therefore it is good when you are to receive, to think how much since the last time, your hearts are estranged from God; how much you have forgotten God. He is your Lord,
your

your Master, you must be his servants: therefore renew it now, and bring your hearts back again. This is indeed the very renewing of the Covenant, and a drawing near to God; and it giveth strength unto you, and makes the union more firm; that is, the more that we are persuaded that he is our Husband, and that we have married our selves to him, the greater is the strength of affection. And you shall find it by experience, every grace is strengthened and enlarged by this, and every sin is abated, and mortified, and subdued; This is done in the eating of his flesh, and the drinking of his blood. So that every Sacrament day a man renews his assurance, he reneweth his union with God in Christ: this is properly feeding upon Christ, you are strengthened by it, your hearts are more established in well doing, there is more joy, and more peace, your faith is increased, which encreaseth every grace; you are more weaned from the world. As when the heart of the wife draweth near to the Husband, it is more weaned and alienated from strangers. This I say is to eat the flesh of Christ, and to drink his blood: when withal you add a right application of all that Christ hath done, for the enabling of you to the duties of godliness.

A



A
FORM of GODLINESS
N O
GODLINESS
VVithout the POWER.

2 Tim. 3. 5.

Having a form of Godlineſſ, but denying the power thereof; from ſuch turn away.



You know the point that we delivered to you in the morning out of theſe words;
That

It is Godlineſſ that is required of every man, that is only acceptable to the Lord.

We gave you the reaſons of it, and made ſome Uſe of it. And before we come to the other point, or to ſome further Uſe that we ſhould make of this, we will add a word or two to that which we preſt

K k

in

Natural ver-
tues like true
vertues.

in the morning, that we should not content our selves with any thing but godliness. For we are apt to be deceived in this case, to mistake, and to think that our common care of serving God, and that moral vertues and civility are godliness. But it is enough for you to know that the Lord accepts nothing but that which is more then nature, that which himself hath wrought in us by his holy Spirit. *Aristotle* himself, though a Heathen man, was able to say, that *natural vertues are very like the true*, they come so near it, that there is nothing more like. As natural meekness will do as much as the best moral meekness; nay as much as any spiritual meekness: stupidity will do as much as Christian courage, and natural temperance and ability in a man to rule and govern himself. There are many of these natural vertues, which for the outside (for I speak of that) and for the shew, for some kind of performance, may go as far as those that are spiritual. But there is a great difference between them; because the one sort proceed but from nature, and they look but to a mans self. And you shall find they alway have this property, they are done without difficulty, without resistance, without any reluctancy, therefore they are not praise-worthy, there is no thanks for any man to do such an action.

Indeed they are beautiful things as I told you then, the flowers of the grasse, the flower of the flesh is beautiful, they are the works of Gods own hand, for he hath wrought them in us, but he himself must have the glory, and not we. That which we must look for is spiritual vertues, spiritual graces, which the Apostle exhorts us unto, *Add to your patience, vertue, to vertue, temperance, and brotherly kindness*, and then to all *add godliness*. Godliness which makes a man look to God, it hath alway the flesh to resist it, it doth what it doth with some difficulty and reluctancy. For the stream of nature is still running a contrary way. This is that you must labour for; therefore remember this rule, that godliness is something al-

always above nature. If therefore there be no more in you then what you have by nature, or by education, or practice, be assured it is not right. As you see it in the earth, the earth is able to bring forth grass, and some kind of flowers of it self; but if you will have it bear corn and wine, things of a more pretious nature, there must be plowing, and sowing, and planting; there must be some other seed cast into it then is found in the earth: there must be some work of man upon it. So it is with our hearts, by reason of those engravings of the moral Law, and the work of nature in us, we are able to do much, we are able to bring forth many excellent flowers, we are able to do many things that are very good and beautiful, though they be not spiritually so. But that which is godliness, that is it which must be wrought by a supernatural power, there must (to follow the metaphor) be plowing and sowing: that is, no man living hath this thing which we call godliness in him, but it must be wrought after this manner.

Godliness
how wrought.

First, there must be a plowing of the heart, he must be humbled, he must be taught to know that he is a child of wrath, a man that never hath had any of this plowing, that hath never been thus humbled in the sence of sin, and the apprehension of Gods wrath, he may be assured that he hath nothing in him but nature, he hath nothing in him that is of a supernatural work, that is, the work of the sanctifying Spirit, he hath nothing of that yet wrought in him, for that is never done without plowing.

Again, this is not all; for a man may be plowed, he may have quick and sharp terrors of conscience, and yet have no seed sown; there may be harrowing you know where there is no sowing. It was the case of *Judas* and *Achitophel*, and so it is the case of divers others, and therefore we must go further; there must be seed thown into the heart by the hand of God, by the sanctifying spirit; that is, after a mans heart hath been thus hurried, he must come home to God by Christ, and have his

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heart calmed by the assurance of Gods love. When he is thus united to Christ by faith, after he hath been humbled, then the Lord soweth seed; what seed? The immortal seed of his Word, which by the operation of the sanctifying Spirit of God, works that in the heart which is above all natural principles. Now when this is done, there is a crop which God is delighted in, a crop pleasing and acceptable to him. For we shall never bring forth fruit to the spirit, till the same spirit hath sown our hearts with these spiritual and supernatural graces.

This onely I add, that when I have exhorted you not to content your selves with moral vertues, that you may know in a word what this godliness is. That it is first a thing that is alway exercised with reluctancy, alway with difficulty, you shall alway find a contrary stream of corrupt nature running against it, you shall alway find the flesh rebelling against it. And secondly, it is alway wrought with plowing and sowing. And if you find not these two in your selves, be assured that that which is in you is not godliness. So much for this first Confessary or Use that we draw from this doctrine.

Use 2.
To excel God
for God.

Quest.
Answ.

Secondly, we must exhort you from hence now to do the thing, and exalt God for God in your hearts; to be godly men, (to use the phrase of Scripture) to make him your God, and to have no other gods before his face. You will say, What other gods? Not to make your riches your god, as covetousness is called Idolatry, not to make your belly your god. Now that is but a part for the whole; that is, to make no kind of creature your god, nothing in the world; not to make the praise of men your god, &c. Now what is it to make these things a mans god? It is to exalt these things for God in a mans heart, when you place your *summum bonum* in any of these, that if they be taken from you, you think your selves undone, and if you enjoy them, you think your selves well, and in a happy condition. In

In a word, it is to do the same: to these that you should do to God. When a man shall think, well, I live in credit among men, I have a good estate, I am at liberty, and all things go well with me, I am now well, and if I be put off from this condition, if my estate be taken away, if my credit with men be taken away, then I am undone; when a mans heart is thus affected with these things, he makes them his God; for he gives them that which is proper to God, to think that these things can make him happy or miserable.

Therefore you shall observe that the phrase of Scripture Ro. 3. 10. is, *that they have not the fear of God before their eyes.* Rom. 3. 10. That is, a man that doth exalt God in his heart, he looks upon God altogether, he is alwayes before his eyes. That is he thinks himself happy so long as he hath his favour, he fears nothing but the loss of that, therefore whatsoever he doth he hath still his eye upon God, As when a man fears any thing he will be sure to have his eye upon that, because that is the thing which he thinketh can do him good or hurt. So I say when a man hath God before his eyes, when he feareth him altogether, when he dares do nothing without his warrant, this is to exalt him for God.

Contrary to this was *Dauids* miscarriage, 2 Sam. 12. *Tbou hast* (saith God by *Nathan* to him) *cast my commandments behinde thy back.* Indeed *David* did it out of infirmity upon a special temptation; but when a man shall do it in his general course, that he shall alwayes cast God behind his back; this is not to exalt God for God in his heart, but to cast him away. And a man is said to cast him away, when he is not still observing of him, when he is not alway seeing what his will is, and what his commandments are.

Therefore we should labor to do what the Psalmist prayeth for, that the Lord would turn away our eyes and our hearts and affections from regarding vanity, that is from receiving any thing into our hearts which is vanity, that so our hearts may be placed upon God altogether, to fear

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him, to delight in him and nothing besides. This is the thing we ought to do to the Lord; and this is Godliness, this is to exalt him.

Now to do this we must do two things.

First, To look for all from God. And then the *second* will easily follow, we shall be ready to do all for God, I say to do this effectually.

1. *First*, We must learn to know God aright, to have our hearts so filled (as it were) so satisfied and contented with him, that we need to look for nothing else. When a mans heart looks upon God as an adæquate object, as the main principle of his happinesse, that the having of him is essential, and substantial to his happiness, and he looks upon all other things but as accessories onely, he cares not how other things go; he hath learned so far to know God, that his heart is fully satisfied with him, he is content to have communion with him though he have him alone. So that he looks upon riches, and poverty, upon honour, and disgrace, upon good report, and evil report, as upon things of smaller moment, that if the worst befall, it is no great matter, because he hath the Lord. He that hath the sun-shine what cares he for a candle? A man that seeth God, and enjoyes him, and is satisfied with him, he regards not other things.

And then when a man sees God in this manner, the second will follow, he will be ready to do all for him: for those two will follow one another. As the yvie though it have no root of it self, it cleaves fast to the tree, and depends upon it. Let a man be brought once to this, to see that he hath nothing of his own, and that God is all in all to him, he will easily depend upon God, and cleave to him; but still remember that God be all in all. That as it is said, (Col. 3.) of Christ, *there is in him neither Jew nor Gentile, but Christ is all in all to us.* That is, we must make God all, and he must be so in all things. And in this we fail for the most part; we can be content to have God for part, but to make him our all, to seek all our comfort

fort from him, all our happiness, and to do it not one'y in some things but in all things, herein we come short. But when we are able to do this, to look upon God as all in all to us, then we shall be ready to do all to him: and that is the other thing that we must do, to refer all to him to care for nothing but to please him, to do all in sincerity, to do it to the Lord.

For otherwise, it is not godliness, you may do much, but you may do it for by-ends, for vain glory, for self-respects: but that which we exhort you now unto is, to do it for the Lord in sincerity. For the Lord hath a quick eye, he observes narrowly whatsoever you do, what ends you have in all your actions. It may be you do much, but if it be not done for him, you have a reward indeed, but this is not that which is acceptable to God. For as it is said of the word of God, *Heb. 4.* that it divides between the flesh and the spirit, between the marrow and the bones. What is the meaning of that? that is, it divides between the actions of the flesh, and of the spirit. That when any man doth a business of the Lords, the word discernes it, because it is the word that cometh from the spirit. So here when we do any business, the Lord seeth how far the spirit hath a hand in it, and how far the flesh, and he discerneth exactly between them, though it be as near as the bone, and the marrow. As if he should say, even as the bones, and the marrow, even as the joynts and the sinews, the eye of man cannot see into them, yet the Lord searcheth the reins to the bottom, he discerneth what of the flesh, and what of the spirit is in every action. And my brethren, you should learn to do thus to your selves, to judge your selves after this manner, to consider in all the actions you do, whether you do them in sincerity to the Lord: for it is godliness no further. It is something it may be which is good, some moral virtues it may be, or else an act of Religion, and publick worship, but it is not godliness except it be done for the Lord. Therefore you must do those two things, exalt him

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him for God in your hearts, look for all from him, care for no comfort but what comes from him, it is no matter what you loose so you have him, you reckon him the main, you reckon him essential to your happiness. Other things if they be better or worse, so it is, it is no no great matter. And again to do it in sincerity as to God.

Use.
To exalt in
godliness.

Last of all, if this be the thing that the Lord looks for from you, then labour to excel in it, because it is the best excellency you have: for that in a man which is onely acceptable to God is certainly the best thing in him, and the more he excels in such a thing, the more acceptable. Every man seeks after excellency, why should we not labor to excel in this? that is labour to be very godly to do very much for the Lord. Every man is ready to do something for some body, he will do something for his friend, for his Wife, for his Children, for his Prince, for his countrey, and it is well, you should do all this: but now look upon the Lord, and see in how many respects you are bound to him more then to all these. And think if I ought to do for all these, how much more ought I to do for the Lord? And therefore consider what you have to do and how much you are bound to him, and labour to excel in godliness, that is to do much for God. A man will do much for himself, he will devise what is for his own good, he will project it, and study it with solicitousness; now a man is bound to love God above himself, and therefore to do more for God then for himself. This is a thing that is much forgotten among us, and by those whom we call godly men, they forget it, they think not what they have to do for the Lord.

You have many opportunities afforded to you, remember that to be a godly man, is as you have opportunities, as to do much for God, so to do much to him. God observes what talents every man hath, what occasions, what hints every man hath to do him service, what advantages, what power he hath in his hand, and he looks that all these

these should be improved for his advantage. It is no better then thievery, and robbery to take these from God, and to bestow them upon your selves. As you reckon it in a steward to be the greatest theft to turn his masters good, and benefit to his own profit: so when a man shall have an eye to himself in all these things, it is an extream robbery of God, for you knew you should use them all for God. And the more you do for him (for he sees it, and observes it) will recompence every man a hundred fold. No man payes wages so as he doth: but we will not stand to urge this; because I would not be kept from handling that which is the main scope of this text.

Having a form of Godliness but denying the power thereof.

The second point that we would deliver to you, it lies so plain that there needs no further opening of the text for the gathering of it, it is this, that

Most men have but a form of Godliness, though the Lord require the power of it.

Doct. 2.

Most men have but a form of godliness.

We will even deliver it plainly as it lies. It is a point that needs no proof, and I wish it did, I wish that it were not written in Capital letters in the fore-heads of most men, that he that runs may read it. For if we look about us we shall see a form of Godliness every where: but the power and life of it is exceeding rare. Our business will be rather to consider the cause of this disease. What the reason is that the form of godliness is to be found frequently enough, and the power and life of godliness is so rare, and so seldom to be seen. And we shall find these reasons of it.

First, Men will have a form of godliness: because there must be something to satisfy that conscience which every man hath. For there is a natural conscience which the Apostle speaketh of, *Rom. 2. 16.* speaking of the Gentiles he saith this of them, *their thoughts accusing or excusing one another.* So that there is a natural conscience even in men that yet know not God aright. Now that natural conscience must have something to satisfy it, it

Reas. 1.

To satisfy conscience. *Rom. 2. 16,*

will not be at rest else : Now because men are unable to judge, and discern aright, therefore a form of godliness is enough for them, they are quieted, and satisfied and contented with that, although they have not the power thereof it self. Even as children you know are contented with counters, because they do not know their worth. Satan deals with us in this case as we do with them, when they cry, and are unquiet, such flight things of no moment contents us though they be as empty, and as beggarly as counters, and rattles, because men are not able to judge what the conscience will have: something it must have to satisfy it : he gives us that which is but a form, which is but counterfeit, that hath not the power, and life of godliness : and hence it is that men are contented with it.

Reas. 2.
A form is
easie.

Secondly, Another cause, why the form is found every where, but not the power, it is because the form of godliness is very easie, but the power and life of it is very hard and difficult. It is an easie thing to do the things wherein the shew, and the form consists. It is an easie thing to come to Church, to hear the word, to here prayers ; it is an easie thing to read a prayer every day in private, it is an easie thing to have such a formality in serving of God, these are things that are done with facility. But come now to the power and life of godliness, that mortifieth thy lusts, that subdueth thee and keeps in thy affections, that searcheth thy heart, and thine inward intentions, that requireth other aims, and ends. It is another thing to do this ; it is a very hard thing, for a man to cross himself, to deny himself. Let any man examine himself in those things to which he is strongly enclined, when he shall find in himself that he hath such, and such opportunities, in such, and such companies, in such, and such occasions, how hard a thing it is for him now to stick to the rule, and to subdue, and mortifie his sinful lusts. I say the power of godliness doth this.

And again, it doth not suffer you to do holy duties in

a customary manner; but you do them in another manner, you do not onely pray, but your prayers will be frequent, and fervent. And so for hearing, your hearing will be in another manner, it will be hard and difficult, though the form be easie. And because it is easie, therefore it is that men content themselves onely with a form of Religion, but deny the power of it.

Again, *Thirdly*, another cause of it is this. Satan resisteth you not when there is but a form, nor the world opposeth against thee, when there is but a form. For Satan knowes that the form of Godliness alone will never hurt him, and therefore he doth not trouble men, nor is he busie to withdraw men out of that form by any temptation; but now when he comes to a man that sets upon godlinesse indeed, there he will not be idle, but be ready to betray him every way, and will leave no temptation unattempted; because he knoweth that the power of godliness plucketh a man out of the power of Satan. And as Satan resisteth not, so the world doth not much resist it, because it doth not much crosse the world; for the world will surely resist that which crosseth it. By the world I mean the multitude of men, the common sort of men, I say such as these resist not the form of godliness, because it crosseth them not. Indeed the power and life of godliness is very crosse to the World: those that are strict to practise indeed according to their knowledge, that have Religion not onely in shew, but in truth, that walk exactly and precisely according to the Rule, these men go a contrary course to the world, they go against the crowd, and against the stream of the world, and therefore the crowd of the world goes against them; for the world loves her own: now a form of godliness may be notwithstanding, a man may be the worlds own; but when a man hath the power of godliness he is not the worlds own, but he is anothers; and therefore is it that men hate and oppose, and cry down the power of godliness. Hence it is too that men are so discouraged in labouring

Reas. 3.

Satan and the
World resist
not a form.

A Form of Godliness no Godliness

after the power, and that it is so rare among men, because the world so opposeth, and hates it.

And not onely so, this is not all, but the flesh resists it: the flesh doth not much resist the form, because there is no great contrariety between the form and the flesh; wherefore you see carnal men, Papists, &c. that know not the power of godliness; they will be very exact in all formal performances of duties. But now the flesh resisteth the power of godliness, it runs with a strong stream against it, it fighteth against it. So that hence it is you see, that the power of godliness is so rare, because that the devil, the world and the flesh, resist the power, and they do not so to the form. And this is the third cause, why the form is so common, and the power and life is so rare, and seldom found amongst us.

Reas. 4.
It agrees with
the common
light of nature

We will add yet one cause more of this general disease, why we have the form without the power: that is, because in men there is a common light which will go so far as to approve of the formality of Religion; but they want so much light as to distinguish of the power and life of Religion, to approve that. I speak now of a mans own heart, not of others. There are two things in Religion; there is a formality, a common care of worshipping God, a form of godliness. And there is besides this, the life and the power: that which is called the new creature, that which is called regeneration, that which is called the change of the heart. Now a man that hath the common light, that is not yet sanctified, he can go so far as to approve the first, to say, it is good in me, and it is good in others, it is fit that God should be worshipped, something should be done. A man hath as much light as the moral Law, and as a common illumination can afford him. And therefore we see men that are not yet regenerate, that are not acquainted with the life of Religion, they can approve of moral honesty, of just dealing between man and man, of a common care of serving of God, which indeed is good and excellent.

cellent; onely we find fault with this, that there is no more; if there be no more, it is but a form. Now I say, the common light which every man hath, will go so far as to approve this. But come now to the life and power, there is required a sanctified light, a peculiar light, which is given but to few: no man hath it till he be regenerate and born again, till God hath put it in to him by his holy Spirit. Now because this light is rare, it is but thin sown: hence it is that there are but few that find out the beauty and excellency of the power of godliness, but rather dislike it, and disapprove it, because they have not light enough to see it. But the common light is frequent and ordinary, and hence it is that the form of godliness is common, whereas the life and power is rare.

And you may add this to it, that is the reason why men are so shie of it, every man wonders at it, as things that are rare, every man wonders at them, as we do at new fashions, as men gaze at new Stars and Comets. The form because it is common, it is therefore approved, it passeth amongst men without wondring; but the other is rare and seldom found, and therefore it is gazed at, and wondred at, and pointed at. But though this be common among men, and brings men but to the form of godliness, yet the Lord requires the power of godliness; it is not the form alone that God regards. And what need we add any reason for this? you know men regard not complements and shews, they look to reallities; Therefore we will rather hasten to make some use of it.

If this be so, that the form of godliness is so common without the power, let every man look the more carefully to it, that it be not his case. In epidemical diseases, that run over a people, or a City, or a Country, if a man have but the beginning of such a sickness, or a sickness which is but like it, he is very curious, because the disease is common. If any of us have a disease like the plague, we will be exceeding careful, to be assured

Use.

To examine whether we have onely a form.

A Form of Godliness no Godliness

whether it be the plague or no : especially at those times when it is a common disease. This therefore should make us more careful to examine and search our hearts, whether we have this disease or no, this form of godliness without the power. For it is a very dangerous disease; though many of the other diseases named in this Chapter seem to be more hainous, that men should be *traitorous, beady, high-minded, lovers of pleasures more then lovers of God, &c.* yet I say there is no disease so dangerous as this, because it breeds in a man a false opinion of peace. A man thinks he is in a good estate when he is not ; he thinks all is well with him when it is not so : therefore it is a more dangerous disease then any of the other here mentioned. As we say of a Consumption in the first beginning of it, there is nothing that is more hardly discerned, nor nothing more difficultly cureable and dangerous then it is afterward. So we may say of a form of godliness without the power, there is nothing more hardly discerned, and nothing more dangerous, nothing more killing. And I wish that we were as careful to find out the Symptoms of the diseases of our souls, as we are of the diseases of our bodies. But the truth is, we make it the least of our care, and the least of our study, and enquiry to acquaint our selves with those spiritual distempers, the issues whereof must needs be death. And the worse the soul is, the less it feels. The more sick any man is of this disease, of having a form of godliness without the power, the less ready, and the more backward he is to examine whether he be sick of it or no. That is the general fault of men, they will not try and examine themselves.

Two things
hinder this
examination.

There are two things that keep men off from discerning aright whether this disease be in them or no. The one is unwillingness to search and examine, wherein men do like to a man that hath a broken Estate ; he is alway unwilling to search and to dive into the bottom, he is loath to be discouraged, loath to be disquieted. And ano-

another is, disability to judge. One of these two keep us off, either our unwillingness to search, or our inability to judge. But now this I say to you, though I should say no more, me thinks this should be enough. It is a disease of the soul, and it is a dangerous disease, it concerns your lives. But for the other, our disability to judge; we may say something more of that. Children and fools, weak men, they are deceived with counterfeit things, that have but a shew and appearance; so are the great part of the world deceived with this: they would try, but are not able. Therefore that you may know what this power of godliness is, we will in brief shew you what is meant by it, that you may learn to get it; and how it differs from the shew and form of godliness. And this we will do exceeding briefly. And we will declare it to you what this power of godliness is, and how it differeth from the form; by these five expressions which will be as so many differences arising from the very Word.

Five differences between the power & form of godliness.

As *first* of all, when it is godliness indeed, it differeth from the form, even as true things differ from that which is counterfeit. That is, it is true godliness, and the other is but counterfeit. Now a thing is said to be counterfeit, when it hath many properties of the true, and many qualities of the true; but yet it wants that same property, that we say is inseparable to the true. The form of godliness hath many things in it like godliness; but that which indeed distinguisheth it, that wherein the truth of godliness consisteth, that it wanteth.

I.
It is true.

But you will say, how shall we know this?

Quest.

You shall know it partly by the wearing, and by the use. A counterfeit thing is discovered by the use, as counterfeit colours they wear out, they last not long; a counterfeit drug is known by the working of it: a bow that is not sound, but rotten, you shall know it when it is used. When a friend is put to it, and comes to the tryal, you shall know whether he be counterfeit by that.

Ans.

So

A Form of Godliness no Godliness

So put this godliness to the act, see what it is when you come to performances, when you come to bring things into execution, you shall find, if there be nothing but a form, it will fail you in those cases. It will not do the thing, it carries a shew indeed, but when you come to real and spiritual performances of the duties of godliness, when it comes to the wearing, when it comes to the use, there it fails and holds not out.

And again, as it is discerned by this, so likewise there are some certain properties of it, which the form of godliness always wants. For as all graces have some peculiar properties, as effectual faith, diligent love, and patient hope, so hath godliness. Now it is too large a point to run through the properties of godliness, but a wise man that hath his senses rightly exercised, he needs not to stand to examine the truth of his godliness by the use and wearing of it, but he may examine it by that he hath learned, by that which he knoweth to be the true properties of it. As a skilful man needs not to try the drug he hath, by the operation and working of it, because he is skilful. Take a man that is accustomed to taste wine, a small taste serves his turn, by that he can presently discern of the quality and properties of that wine, whether it be strong or small, although he drink not much of it. You should learn to have this skill, and that is the thing we teach you to be accustomed to know the true from the false. It concerns you much, it concerns you above all other things. If you buy cloth that you take to be well wadded or dyed in grain, if afterward you find it to be but a washy colour, it is but the loss of that cloth. And so if counterfeit gold be put upon you, it is but the loss of that gold. But if it come to this, what do you lose by it? you lose the salvation of your souls. What if a man have a counterfeit deed of his Lands? he loseth but his Estate; but if a man have a counterfeit pardon, it costs him his life, he loseth that by it. Such is this godliness, your life and salvation depends

pend upon it. Therefore try it, not onely by the use of it, but by those rules and properties that have been given you. This is one way to know it. It is true Godliness, and not counterfeit.

Secondly, the second way, taken from the word here we find, it is powerful, whereas the form is weak, and powerless, and inefficacious, *having a form of godliness (saith the Apostle) but denying the power.* So that if you would know whether it be right godliness indeed that you have, consider whether it have the power of godliness or no, whether it be strong in you; for if it be weak and inefficacious, that it is able to do little, certainly it is not godliness. And therefore you may know it by the strength of it, it is powerful. As you may see by all that which makes up godliness. The Word of God is a powerful Word, that Word that begets this godliness. Therefore the Apostle saith, *1 Thess. 1. 5. The Gospel came to you not in word, but in power.* And St. Paul speaking of it in another place, he saith, *It is the power of God to salvation.* I say it is a powerful Word that doth the thing for which it is sent; It hath such a power to heal the soul of a man that is sick to death. As we say of Medicines, that they are good when they are powerful, to do the thing that they are applied for. So this Word is powerful to work this change, to beget godliness.

So the Holy Ghost is a spirit of power, and therefore *Acts 10. 38. Añ. 10. 38.* It is said, that *Jesus Christ was anointed with the Holy Ghost and with power.* That is, wheresoever the Holy Ghost is, there is much power accompanying of it, therefore you have them commonly put together, *the Holy Ghost and Power.* Till you be indued with power from on high, that is, till you receive the Holy Ghost that shall make you powerful. Even so certainly it is, that as the Word and the Holy Ghost, which make up godliness in the hearts of men are powerful and mighty, so is godliness it self very powerful.

Quest.
Answ.

You will say powerful, in doing what?

It is powerfull in bringing all into subjection to it, it brings every thought, and every lust, and every unruly affection into subjection. It is as a powerful Kingdom set up in the heart of a man: for there is a Kingdom of Christ, which is set up in the heart of the regenerate, and he rules by his Scepter, the rod of his mouth, his word, and that Kingdom is powerful to bring all into subjection. As it is, 1 Cor. 4. 19. 20. *The Kingdom of God is not in word, but in power.* That is the Kingdom of God, whereever it is found, whereever it is set up in a mans heart that is regenerate; it not onely teacheth him what he shall do, consisting in word; but it powerfully ruleth there; it brings all into subjection there: it makes a man strong to bring down all his lusts, to mortifie all his corruptions. That as we say of a good rider, he is powerful to master, and to break the horse, he is powerful to guide, and to over-rule him. Such a thing is godliness in a mans heart. Let a mans heart be never so rebellious; yet when this Kingdom comes, it is a Kingdom of power, it brings all into subjection.

So again it is powerful in enabling us to perform, not onely to purpose, and intend well, but it enableth us to do also, it doth not only breed in us good conceptions as oft-times men have, but *when the children come to the birth, there is no power to bring forth.* So many times men have good purposes, and desires, but there is no power to bring them into execution. But now this godliness enableth us to do, to perform all that we purpose:

Again it enableth us to resist. When a temptation cometh a weak man is not able to stand out, the bankes are too weak for the stream, they are not able to resist the billowes, the tempest; but godliness makes a man powerful to do all this. The form is but weak, it makes you able to desire, or to purpose, and resolve it may be, but it doth not bring the thing to act, it doth not overcome, and

and overmaster your unruly lusts, it brings not all things into subjection. It enableth you to take good purposes to your selves, but you have not ability to perform those good purposes. They are in a weak heart, like new wine in old vessels, they are weak they last not, they continue not there. So it is where there is this form onely, and no more, men purpose well; but have no strength to bring them forth. And so again where there is but a form you are weak in resistance, you are not able to stand out against temptations, but when you are assaulted with suitable temptations agreeing with your own lusts, when the occasion is present, and the temptation is strong, you are able to do nothing by way of resistance when there is but a form. But where there is true godliness, there is a power, and ability. You see these two things then, It is true, and not counterfeit, whereas the form is counterfeit. Secondly, where there is godliness indeed there is a power; but where there is a form onely there is weakness, and no power. I will but name the rest.

Thirdly, Where there is true godliness, there is substance; where the other is onely, there is but a shaddow of it.

3.
It is substantial.

You will say what is the substance?

Quest.

The substance is that reality in every duty. As for example, to receive the Sacrament, to receive it after a common fashion as men do it, that come to it out of custom, with some kind of slight, and overly preparation; but they fail in the substance; the substance of receiving is to receive it with faith, and love. And so again to hear the word: to hear it negligently in a common fashion, is but the shaddow of hearing; there is something like to hearing, which carrieth a resemblance of it; but the substance of hearing is to hear, so as to practise, to hear and obey; to hear so that the word may work powerfully upon your hearts: this is the reality, and substance of it. And so to pray, in a customary manner is the shaddow; to do it in an humble and holy fashion is the

Ans.

A Form of Godliness no Godliness, &c.

substance, and reality. Godliness if it be right it is substantial. It is not a meer shadow, and resemblance. But I can but point at things.

4. Again *Fourthly*. Godliness wheresoever it is indeed, It goes through it goes through with the work, it brings the thing to pass; but where there is onely a form, it sits down in the middle, it gives over, it holds not out.

5. *Fifthly*, And lastly, to conclude all, the form is but partial, but true godliness is total, and universal, it makes a man do every thing, it makes a man able to suffer every thing. Where there is but the form onely, it makes a man but partial in the duties of godliness, he is but here, and there in it. These things I should have enlarged; but so much shall serve for this time, and for this Text.

A
P A T T E R N
OF

Wholesome Words.

OR,
Pauls Charge to Timothy,

IN
A Treatise on 2 *Tim.* 1. 13. being the sum
of sundry Sermons Preached by the
late faithful and worthy Minister
of Jesus Christ,

JOHN PRESTON.

Dr. in Divinity, Chaplain in Ordinary to his
Majesty, Mr. of *Emanuel Colledge* in *Cam-*
bridge, and sometime Preacher of
Lincolns Inne.

L O N D O N,
Printed by J. T. for *Francis Eglesfield* at the sign
of the *Marigold* in *St. Pauls Church-*
yard, 1658.

P A T E N T

For an Improvement in

Methods of

Ascertaining the

of the

Printed by



A
P A T T E R N
OF
Wholesome Words :

2 Tim. 1. 13.

Keep a true pattern of wholesome Words.

IN this Epistle *Paul* speaks to *Timothy*, as to a Minister. After the salutation, he adds two exhortations.

First, To stir up those which were in him.

Secondly, Not to be ashamed of the testimony of the Gospel, verse 8.

Next of all he adds this Exhortation, *Keep a true, &c.* In the words as there are two parts, so two points.

First, The words of a Minister must be wholesome.

Secondly, He must have a pattern or system of wholesome words : *κατὰ τὸν ἕχον* The word in the Original is, have, hold, a pattern.

The words of a Minister must be wholesome.

The

Dict. 1.

A Pattern of wholesome words.

The Greeke is *δυσλειτουργία λόγων*, and that stands in two things.

First, In nourishment.

Secondly, In healing; That is, they must be such, as will make a supply of that which is wanting, and if any be fallen it will heal them. They must be like *Ezechiel* his tree, the fruit whereof is good for meat, and the leaves for medicine.

Now that the words of a Minister may be wholesome; four things are to be taken heed of.

First, That there be no evil, no poyson in them; for first, *evil words corrupt good manners*, if in our ordinary talk there must be no evil, much less when a man stands in Gods stead. And besides, they bely God in them, for he spake them not. Gods words are *pabulum animarum*, the food of souls. Now such as the meat is, such is the completion: so what food the soul feeds on, such is the temper of it, if on wholesome food, a good heart, if on unwholesome, an evil heart.

Secondly, They must be such, as are not onely pleasing to the pallat, and delightful to the taste, as some Sermons that are neatly made, which like musick tickle the ears for the present, but leave no fruit behinde them: but they must be good for substance.

Thirdly, They may be such as go down to the Stomack, and yet not breed good bloud; and that is when the word is delivered in vain Phylosophy, and in pythano-logy; for these breed windy and flatulent humours, whereas the words of ministers ought to be such as the holy Ghost speaks, they must be full of spirit, and full of power.

Fourthly, They must take heed that they be not raw, frigid, and undigested; but they must have heat and vigour. As raw meat nourisheth not at all, or very little; so indigest words hinder nourishment. Therefore Ministers must be like the furnace in *Daniel*, seven times hotter then the rest. Ministers are the salt of the earth, if therefore

therefore they have lost their favour, wherewith shall they season others; if they be cold how should they heat others, if dead how quicken others; therefore Paul bids Timothy, verse 6. *stirre up the Gifts of God which are in him.* When therefore words are unfit and weak, they hinder nourishment.

But some may say, what positive rule will you set down that words be *ὑγιαίνοντες λόγοι*, *Wholesome words.*

Object.

Answer.

Conform them to Gods Word; the purer the Word, the wholesomer, 1 Pet. 2. 2. *As new born babes desire the sincere milk of the Word to grow thereby:* As it is true in Philosophy, *Nutrimor ex iis, ex quibus constamus,* We are nourished of the same things of which we are made; as the word of faith begot us, so it must nourish us. Now that is pure which is *plenum sui*, and hath *nihil alieni*, that is, no other thing mingled with it, as we say that is pure air or water that hath nothing mixt with it; so that is the pure Word, when no *heterogenea* are mixed, but the Word onely (either for substance or unfolded) is delivered. So Paul in this Text, bids Timothy keep the true pattern of wholesome words, which he had heard of him; if these things perswade not, I will add some Reasons.

First, because Ministers are feeders of the people; *If thou lovest me feed my sheep.* The Word of God is the *childrens bread*, and it is unlawful either to defraud them of it, or to give them other instead of it: Now there can be no feeding, unless the meat be such as is fit for nourishment; for otherwise it will not make them fat. Ministers are the Stewards of the Word of God: Now 1 Cor. 4. 2. *It is required in a Steward to be faithful.* Now their unfaithfulness stands in two things.

Reas. 1.

John. 21. 16.

First, to the children, when they rob them of their portion of the bread of life and salvation, and become guilty of their blood, Acts 20. 26. *I take you to record saith Paul that I am free from the blood of all men,* as if he had said, if I had spent my time in things that would

not profit you, I had been guilty of your blood.

Secondly, They are unfaithful to God, they are his flock, *feed the flock of God*, Acts 20. 28. Now what will God say when he shall come and find his flock starved; suppose that a master give his servant provender, and he either for idleness or turning it to his own advantage, doth not feed his cattel; but starve them, will he not be displeased with him? what then shall that great shepherd say to those Ministers, who by idleness, or turning it to their glory and advantage, do not feed his flock? 1 Cor. 3. 17. *They that destroy the Temple of God, them will God destroy.*

Again they must be pure words, no *Heterogenea* must be mixed. And why; because if there be, it takes away the efficacy of the word, it will not work because God delights not to work with it, 1 Pet. 2. 2. *As new born babes*, &c. as if he should have said, that if the word be not sincere they cannot grow by it, so, 1 Cor. 1. 17. *Christ sent me to preach the Gospel, not in wisdom of words least the cross of Christ should be made of none effect*, that is, if I had preached in wisdom of words, none would have been converted; and so Christ should have died in vain.

Quest.
Answ.

But may we not adorn it, it will adde strength to it?

Saint Paul saith, that it will do so in our own conceit, but the foolishnesse of preaching is the strength of God unto *salvation*.

When the walls of *Jericho* fell down, it was not the Rams horns that did it; nor was it the water that healed *Naaman*, but God that sanctified those plain means: So God having sanctified the foolishnesse of preaching, it is powerful to the conversion of many; And if one speak with the tongue of an Angel, if God did not sanctifie it, it would not be effectual.

Reas. 2.

Secondly, Because God is jealous of his word which is the rule of his worship; what jealousy is, we may see by the Emperour who would not onely have his wife without fault, but also without suspicion of fault; so God would

would not onely have his word to be without mixture, but he would not have it to come nigh it, and therefore we must consider that Ministers are. Embassadors and interpreters.

First, Embassadors and therefore ought to deliver their embassage as nakedly as may be, they are interpreters, and therefore the less they mix of their own, the better it is; so the more purely the word is delivered, the better it is. The Orators of *Athens* were then suspected when they began to speak besides the matter, making excursions into florid expressions.

So there is a suspicion in the Ministers when they mix their words with Gods, God is not pleased with it.

Secondly, Because the native colour of the word is best, when it is without any other tincture, if the face be fair enough what needs it painting? other things since the fall being out of order there are arts to reduce them; but the word is pure as being immediate from the spirit, it is enough to adorn the word with it own ornaments, it needs no beauty but it own, it is best when it is steeped in it own liquor; because whatsoever is added unto it, doth not adorn it as conceits do an oration, but detracts from it something: as for men of a masculine virtue to be *calamistrati est comiti*, for them to be effeminate, it doth not add but detract from their gravity, so the word being of a Masculine Oratory, when such light things are added, it detracts from the beauty of it.

Thirdly, Because words are pictures and characters of things. Preaching is the Character of the word, and the word is the character of Gods mind. The word is the *deum nuntius*, the first pattern, preaching the *Evangelium* made according to that pattern; it must resemble that, and the more the better, the excellency of the picture is, that it come as near the thing pictured as may be; as our measures must be no bigger then the standard: so must our preaching be equal to the standard, *viz.* the word of God.

Reas. 3.

Object.

May we not adde something to it to beautifie it and make it acceptable to the ear, and digresse from the standard a little?

Answ.

It is not enough that it be either broader or longer then the word, but as it must be like the word, as for matter so for manner, look what oratory you find in the Word, that use, and though you cannot reach it, yet you must aim at it. A Painter would have his Picture like the person pictured in every thing, in the cast of the eye, and colour of the face; so must it be in preaching: as in the Word there is no affectation, you must square your preaching to that.

Reas. 4.

Fourthly, Because we must abstain from the appearance of evil, suppose the drink be never so good, yet if it be muddy, the stomach goes against it, when the husks of meat gives a suspicion of rottenness, the eater is offended. That therefore no offence be given, we must deliver pure words as near as we may.

Object.

May we use no art, nor author?

Answ.

I speak not against the use, but the abuse of them, the corollaries and uses are these.

Use.

First, If the Minister must keep a pattern of wholesome words, whatsoever then is different from wholesome words must be abstained from; and hence two sorts of words are reprov'd.

1.

First, When there is a tincture of error and falsehood in their words, that are not sound for Doctrine, *quintey-ed* words that speak not plainly but border on error, as when words tend to Popery and Arminianism, this is the means to bring heresie into the Church, for it comes into the Church as water into a ship, that comes insensibly and by little and little, but sinks the ship on a suddain; and therefore it is said, *the envious man soweth tares in the night when none saw him*, whereas if he had sown in the day every one would have resisted him, or at the least have taken heed of him. *Paul* saith they come creeping into widdowes houses, but it is secretly and unawares, wherea

whereas if they did knock at the door and come in violently, every one would have a weapon to keep them out. so, *Gal. 2. 4. they come in privily to spie our liberty.* Therefore it is a true saying, *Principia Hæreseos sunt verecunda*, the beginning of heresies are bashful, and if they were not so promoted, the endeavours of them that trade in heresie would not become so effectual; for who will take poyson by it self, but when it is mingled with milk, and a fish will not take a bare hook, but when it is baited; for when so it is not easily discerned. If one bring a plain piece of brasse none will take it, but if it be guilt and have the Kings stamp on it, one may be deceived; so when heresies are propounded in words that are not distastful, many are deceived; all deceit comes by similitude (as we may say) of virtue, *sæpe latet vitium proximitate boni*, vice oft lieth hid under a shew of good, so of truth falsehood often lieth under a likeness of truth. It is an act therefore of prudence to discern between things that are alike, for every one can discern between things that differ; besides what reason is there that if the meaning be good, the terms should be ambiguous, when we see how ready people are to take things by the wrong hand, and the most Orthodoxal writers have been mistaken, though the Fathers have writ well, yet how much have they been wrested by the Papists to maintain errors, though indeed there be some fault in them, Let us come to *Paul* whole words are without exception. *Peter* saith many did wrest the word of God to their own perdition, great need then is there that words should be plain, easy and perspicuous, therefore the fathers that lived presently after *Pelagius* admonished the people, saying, *Cavete fibras virulentie, Pelagianorum*, take heed of the strings of the heresies of the *Pelagians*.

2. Pet. 3. 16.

Hence may arise this question whether it be good to symbolize with our adversaries, whether it be a good policie to be used, that they do not flie further from us.

Quest.

Such is not the policie of God, but of Satan. First

Answ.

mark Gods institution of the Church for the Jewes, if he did ever appoint symbolizing with Nations. How often in *Leviticus*, would he not have them do many things, because the nations did them, when as otherwise they might have been done; For what other cause did he command the *Cananites* to be slain, man woman and children? why else would he have the Kings burnt, and their ashes cast into the brook *Kidron*, and their names blotted out of mens memories if it were possible? Therefore this course should not be affected, because it is contrary to Gods policy, and that God hath thus done, look into the stories of the Church, and see if there was ever any good by done it, we may find that much hurt hath been done; what contentions, rents, and schismes have been made in the Church? how many Churches have been ruinated by it? As *Arius* his heresie was stirred up by this: wherefore we must do with heresies as men do with a fire in a town, leaving not a spark least it stir up *novum incendium* a new fire, least it fall out in cutting up of heresies, as it is in cutting up of weeds, if the seeds do but fall, there will be new weeds though not presently.

2.

God commands that all heresies should be resisted, therefore there must be no removing of some, and admitting of other, that God hath commanded so, *Jer.* 15. 19. when *Jeremy* went on in such a course that the people began to contend with him, he being weary of their clamors began to turn unto them, *say saith God let them return to thee, but return not thou to them*, and good reason that a string out of tune, should be set to that in tune, and not the other set out to that. And therefore it was an excellent answer of a man to some that were better States men then Church men, That Religion was of a stiff nature it would break, not bend, there must be no coming half way in religion. Now when God commits a thing to us we must do it thoroughly. One example we have in *Moses*, who, when God bad him take all away, he would not leave a hoof: so that if there
be

be but the husks of heresie to cover it they must not be left; no not so much as that which may cover the feet of heresie. For then we do *detractare mandato*, detract from Gods Commandement: and especially they that sweep Gods house they must not suffer cob-webs to be in it, least they breed spiders and they new cob-webs, and so the Church become as defiled as ever it was.

3. It draws not them to us, but it is as tares that it may take hold of and pluck us to them, and as stirrups that thereby they may get into the saddle. Again it is not in Heresies as it is in the symbolizing Elements; that they easily be transmuted one into the other, therefore so far as in our power is, let us take that counsel concerning heresies, that *Salomon* gives of water, to stop every crevis, for else it will run in and make a breach, and offer an inundation; so let not us entertain a word of heresie, especially let Ministers keep the hedge whole that there be no gap where the foxes may enter in, for the small grapes must not be neglected; see and understand the place, *Cant. 2. 13.*

2. A second fault is, when words are not sound, for matter that concern practice, as for defence of usury, unjust non-residency from Livings, &c. we must take heed that in these we fail not of wholesome words. And that for that place, *Mat. 5. 19. He that breaks the least Commandment and teaches men so, shall be the least in the Kingdom of Heaven.* It is a fearful note that is affixed to the name of *Jeroboam*, this is he that made Israel to sinne. I confess it is good to know liberties, as well as restraintments, and I would have none to put a fore upon mens consciences, except on good ground; if matters be doubtful, then let them alone, onely that which is sure must be spoken in the pulpit, yet of the two it is safer not to do them when dubious; he that teaches any thing not to be lawful, had best be sure least he make Israel to sin, and least his words be like the words of *Himeneus*, that fretted like a cankar, an evil that soon overspreads the body; Men in this

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this case are like tinder, and one or two words may set them on fire, it is sure that to live at ones living, and not take upon usury, is safest. And if men will do it, let not the Minister have a hand in them; for it is a fearfull thing to have other mens sinnes set on our score, though our own be but small.

3. A *third* is such as are unwholesome, but more frequent, The two former wounded Religion in the legges and arms, but this doth *Petere Jugulum*, kill it at the heart, and that is when Religion is disgraced in the general by Puritanism, or what terms soever. If these words were onely heard in Taverns, and desperate debauched persons spake such desperate words, it were no great matter; but for the pulpit to bend this way, is unwholesome. Words against sinne are like fire in green wood, that if it be not followed, it will die; but in this case an intimation is enough, and it passes like lightning into mens hearts and consciences; one push sets down the hill, but it requires much labour to get up. One stroke with the oars sets down the stream, but it is hard to go against the stream: since therefore men are tender in this case, these words are to be taken heed of: all that men can do is not enough to cry down sinne, and all the arguments that can be used cannot restrain them. If all Ministers should joyn together to cry down the Atheism of the times it were not enough. How much to blame are they then that disgrace Religion, and make it run into the rocks and dare not look out. These *Elimases* cast dirt in the face of it on every side, and well may they be called *Elimases*, for as he perverted the straight ways of God, so they make Religion seem crooked as water doth a staff, and as a false glasse makes the face look deformed, and God pronounces a wo against such, *Wo to them that make sweet things sowre.* It is no jesting matter to bring an evil report upon the holy land; for God said they should not enter into it, but die in the wilderness. But because these have something to say for themselves, we will see their

their defence, and I will we could quench their tongues
set on fire by the fire of Hell.

Object. 2. They say they speak against Hypocrites.

Answer. It were well if it were so, and I would wish
their words were as sharp as razors to them, for they
make others fare worse; but then what need this genera-
lity of Obloquies? all are not Hypocrites; as in a great
payment, some bad gold may crowd in, so among Chri-
stians may be found Hypocrites. It is a signe therefore
that in thus speaking they call religious men Hypo-
crites, and Religion hypocrisie. Consider what makes
an Hypocrite, not the ill report of bold calumniators, for
then Christ should not be blameless; If they call him *Bel-
zebub*, how much more you, *Act. 28. 22.* The *Jews* tell
Paul his sect is everywhere spoken against.

Neither do some slips, or some grosse sins make a Hy-
pocrite, for then *David, Salomon, Peter*, and all the Apo-
stles should be Hypocrites, For in many things we sin
all; but the course of life contrary to the profession, as
some flashes of goodness make not a good man, so some
slips make not an evil man: therefore in thus speaking
they speak against Christians.

It is not to be expected that Religion should be spoken
against under the name of Religion, For if the Devil
could speak against it, he would not speak against it un-
der the name of Religion, but Hypocrisie; when therefore
these words are so general, and he that speakes them
knowes they will not be so taken, it is a sign that Religi-
on is spoken against under the name of hypocrisie, and
religious men under the name of Hypocrites.

They say they speak against the shewes; cannot men
be religious say they in secret, but they must hang out
flags of it, and be so much in appearing?

Where the truth of Religion is, there will be shewes;
painted Religion and painted fire cannot heat, break forth
or ascend; but if it be true fire, or true Religion, it will
break forth and shew it self, as they say in the *Spanish*

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proverb,

Obj. 3.

Answer.

proverb, three things cannot be kept in, *fire, love, and a mans cough*: so I may add grace as a fourth. As there cannot be a candle in a Lanthorn, but it may be seen through the horn; so there cannot be true grace but there will be shewes: so that shewes cannot be separated from Religion which is true, no more then light from the Sun, or heat from the fire.

2. Shews are commanded as well as substance, for as the Glory of a King is in the multitude of his Souldiers, so the Glory of Christ is in them that profess his Name, we are commanded as well to confesse in mouth as to believe in heart.

3. What need speaking against shewes in these blasting times, which have nipt them in the head, when all that can be said is not enough to keep men from denying of Christ.

4. *Obj.* They say although they know not what to call it, yet they love religion and religious men: therefore they mean not them, and they think it much uncharitableness to be so judged of.

Ans. Many while they thus speak that they conceive it not to be religion that they speak against, I may say of them as Peter said of them that crucified Christ, they did it of ignorance; for *had they known that, they would not have crucified the Lord of life*: so if they knew it were religion they spake against, they would not speak thus; But it is their misery that they know it not, and it is but a little excuse to say I was a blasphemer (saith Paul) but I did it out of Ignorance and zeal; so Christ saith the Jews knew not what they did, and yet his blood shall be required of them, Yea, it is upon them as we see at this day, and Jude saith, *they spake evil of the things they knew not*, and yet their sentence is, they shall be reserved to the blackness of darkness. So though they know not that it is religion that they speak against, yet they are persecutors and God accounts them so. *Saul* heard a voice saying, *Saul Saul why persecutest thou me?* when he himself thought he had done

done well. And if they say Lord we know it not, I will answer them, that in as much as *they did it to these, they did it to me*. In other cases there is a difference and some plead for ignorance, as if a man kill another man in stead of a stag, he is no murtherer; but if a man strike at Religion with his tongue, though he knew it not, he is a blasphemmer, because he is bound to know; for if a man be brought up among hereticks, he is an heretick because he is bound to the contrary. Let these therefore that have used these speeches kick no more against pricks, least they bring that curse on them which was on them that brought an ill report upon the holy-land, *viz.* that they should not enter into it.

The second use is for hearers, that they have a part in this exhortation as well as Ministers; as they must deliver nothing but that which is wholesome; so they must receive none else: and there are *two* duties for them.

Use. 2.

First, As the Minister must not mingle any thing in his preaching, but that which is sound, so hearers must be careful not onely that they do not here gross points of heresie: but if there be any tincture of error in the points they hear, they must not maintain them: As one that hath an Antipathy with a thing, (as with a serpent) will not onely be affraid of it whilest it is alive, but he is loth to handle the skin of it, though it be stuf with hay: So hearers should be afraid of the tincture of the skin of heresie. A man cannot be too curicus of infectious things: for as he will not come into the house where they are, so he will not touch the cloth of those that have them: For we ought to *hate the garment spotted with the flesh*.

First, Hearers must be rightly disposed to receive that which is wholesome, and therefore *three* duties in scripture are commanded to hearers.

1. To be able to discern that which is wholesome, & that which is not, *1 Thes. 5. 21. prove all things, 1 Joh. 4. 1. try the spirits*, that is, get spiritual tast, whereby you may judge of it; for as the pallat or the taste discerns corporal food; so there

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is a faculty in every regenerate soul for this end, that it may discern betwixt that meat which is wholesome, and that which is not. As a natural mans taste is a signe of natural life, so a spiritual taste is a signe of a spiritual life; and it is certain, that they whose pallats are not vitiated with corrupt humors, can judge of their meat, *Rom. 12. 2. be transformed in the renewing of your mindes, to try, (as a Touch-stone doth the silver) what is the acceptable will of God* from that which is not. And they that finde not this taste in them, either they have no spiritual life, or else their pallats are vitiated with corrupt humors. If therefore we want this discerning taste, we must labour to get it, if we be sick and our pallats do corrupt, we must labour *convalescere*, to wax whole that so we may judge aright. For as the best hearers love the purest word, so the hearers whose hearts are full of corruption love the froth of eloquence.

Secondly, To desire that which is good, 1 Pet. 2.2. As new born babes desire the sincere milk of the word. As if he should have said, there are no babes but they will desire the dugges. Perhaps you may keep them quiet with apples a while, but they will cry for it at length. And if you have once tasted of the sweetness of the Word, you will desire it; when you have found out what meat is nourishing, then desire it; that is, chuse the savourest meat, read the books that are most profitable, delight in them above others; and if we were truly thirsty and hungry we would do so. A thirsty man stands not to look at the carving of the cup, but drinks off the wine: and a hungry man had rather have a good meals meat, then hear a whole noise of musicians, and he will not stand commending, but he will fall to his meat, though this be too little practised; for many when the Word is delivered finde no relish in it, but are ready to complain of the plainness, and simplicity of the spirit, which to do is to do as children, that bites the nipples of the teats that gives the *sweetest* milk. And this secondly shews their
vanity

vanity, for when they meet with a Sermon partly good, partly not, wherein Heterogenies are mixed (for other wise I know not how better to call them) this is sure to go into their table books, I mean not found and wholesome points, but pretty sayings, and frothy matters; and these are not unfitly compared to our sifting bowls, that let all the milk run through, but retain the hairs and that which is nought, that sticks in them; for how choise soever their eloquence is, it is but as hairs in that case, although they be flowers in an oration, yet are they but weeds in a Sermon.

Thirdly, To hold that which is good, to retain and keep it in memory, 1 *Thess.* 5. 21. The Greek word is *καταχρησασθε* that is, hold it fast, let it stay in your affections, comprehend it, when you have heard it, keep it, let it not slip away, but practise it, and this is to hold it. Now this is done by recalling and by repeating the Word after it is delivered. This is commended in Mary, *that shee laid up the Word in her heart*, she laid it as one that layes a thing up to have it to use against another time. Why is *Luke 2, 51*: this Word recorded if not to be imitated? suppose they were the words of Angels, are not Ministers the Angels of God? So it is said that the Holy Ghost brought to the disciples mindes *all the things that he had told them*. Now *John 14, 26*. the Holy Ghost would do no unnecessary thing, and doth not Christ speak as well to us as he did to them, onely with this difference, to them he spake immediately, but to us by his Ministers. What other was the fault of the first ground, the seed lay on a while, whilest the sower was by, but after it was *stollen away by the Devil*, because it was not repeated and wrought in the memory; so when a Sermon is done, if it be soon forgot, as we have a natural proneness thereunto, the Devil hath a hand in it, and this hath brought Gods Judgements on many; therefore take heed saith our Saviour how you hear, *Luke 8. 18*. when Christ delivered any thing in publick, the Disciples repeated it in private, and came to Christ and ask-

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ed him of such things they doubted of, *Act. 17. 11.* The men of Berea searcheth the Scriptures whether these things were so which they had heard, which they could not do without repeating. Where there is a double duty performed.

First, they did repeat it, Secondly, they tryed it. To make this evident, consider these four things.

1. First, not repeating the Word of God after it is preached, doth quench the spirit, and that is sin, *1 Thess. 5. 24.* Now it is quenched thus, In the time of preaching (for that is the time when the Holy Ghost breaths into our hearts, as he did into *Cornelius*) when he stirs up motions and we let them die, and recall them not, we quench and grieve the spirit, for then it is a mercy of God to trouble us, the time of healing being nigh if he step in (as it was in the pool of *Bethesda*) while the heart is soft, therefore put in the plough and join with God; for we must not be like those that are Sea-sick, while they are on the Sea they are troubled, but as soon as they get to shore, out of the Church door, they are well enough: If God at any time breaths his Word into us, we must do as Mariners do, who because they have not winde at their call, when it doth blow, they hoise up sail, and go on their Journey; the Word and Spirit blow when it listeth, therefore we must take opportunity to set our souls in the way of Heaven, to recall the motions which have been stirred up in the inner Chamber of our hearts, and to make use of them, lest by often neglecting them, the Spirit grow wearie, and cease to strive any more.

2.

It is despising of prophesie which is a pearl, *Mat. 7. 6.* Christ will not have him admonished that before contemptuously refused it, because he will have no pearls be cast before swine. If admonitions be pearls, then much more instructions; if a private admonition be a pearl, then sure publick instructions: Now that is despising of prophesie, which is made plain thus. Suppose a man give another a pearl, while the giver is by, he looks on it and beholds the beauty of it, but when he is gone, he

he casts it away and trampleth it under his feet. So it is, if while the Word is delivering we attend to it, and when Sermon is done reject it, and look no more on it, but cast it away, is not this a despising of prophesie? It is food of the soul, and therefore not to recal it, is as it were children to take meat of their parents hands, and perhaps taste of it, but after cast it away; or it is as if sheep should tread their fodder under their feet. So it is when the Word is delivered (for it is the food of the soul) to receive it, and after to cast it away.

It will not profit us except it be remembred and hid in our hearts, we shall get no good by it; meat though it be eaten, yet if it stay not with us, it will not nourish us: unless therefore we labour to gather something from it, and retain it, it will not breed *succum & sanguinem*, nourishment in us as it ought. But this is much neglected of among men, for as many go into Gardens, some to see the variety of flowers, some to smell of them, but onely it is the Bee that fastens on them and gets Honey out of them: So many come to Church, some to see what variety the Minister hath, some get sweetness for the time, but onely they that do *insidere & notare*, lay them up and minde them, get profit by them. See this in other things, let a man hear a Philosophy Lecture, or Logick, never so long, if he recals not what he hears, it will be long enough ere he be an Artist, and are not Gods Ordinances much more to be respected?

Not respecting of it takes Gods name in vain, and the Judgement of it is fearful, viz. *He will not hold him guiltless*; And that which is a taking of Gods Name in vain, is plain thus. The creatures are made known by many things that are not their names, as by qualities and accidents, but whatsoever God is made known by, is his Name: therefore to abuse his creatures, or the works of his mercy, since he is made known by them, is a taking of his Name in vain; and these that do so, God will not hold them guiltless; if not those that take his Name
in

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in vain in other things, much less in this, therefore the Word is like *Jonathans Bow*, it never returns home empty, it is like the Sun that softens wax, but hardens clay; so that if the Word light on a muddy heart, it makes it worse, if on good, it softens it, and makes it better. There is not a Sermon which is heard, but it sets us nearer Heaven or Hell. On the contrary, not repeating is the cause that many are alwayes learning, but never come to the knowledge of the Truth: Suppose all that is delivered be not profitable, mind that which is, and know there is a necessity laid on these. If a man be convinced of the truth, let him take heed how he omits it, for if he do, he shall be beaten with many stripes, because sinne grows out of measure sinful.

Use. 3.

If whatsoever be delivered be meat to nourish, Physick to heal, then we must learn to esteem it much: What is the reason that men account of the *Phylosophers Stone* so much, if it could be got? Why do men labour all their lives for it, and spend their Estate to get it, when they see so many before them to have lost their labours? It is true, it heals all the diseases of the body, but this heals all the diseases of the soul, and this may be attained, the other cannot. Let us therefore as *Salomon* bids us, *buy the truth*, that is, be at any pains for it, lose outward contentments for it, and when we have got it, sell it not for pleasure, idleness, or things that will not profit us; and this we would do, if we were as sensible of spiritual diseases as of bodily, for then we would turn the Word over and over, and find plaisters for our sores. If a man be troubled with the Stone or Gout, whither will he not go? and what will he not give for remedy? so if a man have but the least grain of grace in him, he shall find spiritual diseases as sore as temporal. If we did see our diseases, we would to the Word and get them healed, we would gather reasons and apply them in particular. Suppose a man have a disease like a Feaver, an inflammation
of

of lust; see what reasons the Word hath against it, and apply them in particular. First, if they take their pleasure, they shall lose their profit in God; for an hours pleasure eternity of pain. This consideration caused *Job* to make a *Covenant with his eyes not to look on a maid*. Secondly, consider what great punishments are to the works of sin and iniquity, *Job* 31. 3. strange sins have strange punishments. Thirdly, sweet sins have bitter punishments; this sin of lust, or any other pleasing sin is sweet, therefore the punishment must be bitter, as sweet as honey at first, but as bitter as gall after, as soft as oyle, but as sharp as a raisor. Fourthly, it is an irrecoverable disease, they that go into it return not again, neither take hold of the wayes of life, that is, ordinarily they do not. Make a plaister of these reasons, and apply them, and they will heal.

2. Suppose a man hath a swelling of pride, see what the Scripture saith of it. First, *God resists the proud*, he sets himself against him; think then that God is thy enemy, the mighty God, that doth *what he will in Heaven and Earth*. Secondly, *God sends the proud empty away*, he may fill him with honour, and things that may do him more hurt, but he sends them away empty of good things. Thirdly, God knows him afar off. Fourthly, it brings destruction, when a wall swells it is nearer breaking; so when the heart is puffed up, it is nearer destruction: apply these reasons, and they will prick the bladder of pride, and make it flat, and will bring down the pride of the heart.

Suppose a man hath a Paralytis, or a Palsie of anger; that a man would be quiet and cannot: Consider first, *Anger rests in the bosom of fools*; all anger comes of folly, else when a mans anger is over, why doth he repent him of what he hath done? Secondly, it comes from pride; cure pride, and heal anger. Thirdly, it is a shame to be angry, for a fool is known by his anger, but a wise man covers his shame. It is a shame to be drunk, so to be an-

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gry; for anger distempers the soul as drunkards doth the body: for all these are as drunkenness and the actions that proceed from them as vomits.

4. Suppose a man hath a leturgy of idleness, consider first it brings beggery, secondly it makes our Sacrifices dead, our prayers *cadaverosa sacrificia*, carcases of sacrifices, and have neither life nor soul in them, as the carcase hath the lineaments of the body but wanting soul, none delight in it; so prayers have the lineaments of a duty but wanting life God abhors them. Apply this medicine and it will quicken us, and make us shake off this disease.

5. Suppose a man hath a humor of vain glory, see what the Scripture saith of it. First *he hath his reward*, his applause is the reward, and he shall have no other. And will it not be a terrible thing when a man hath performed a duty, and hath applause of men and no more, for God to say to him, thou hast thy reward. Secondly it is an empty thing *νεκροδεία* like a bubble, with a mans breath it is soon broken.

6. Suppose he hath a plurisie of security, consider first, 1 *Prov. 32. ease slayeth fooles*, its an ordinary thing whereby fooles forget God. Secondly it brings sudden destruction as a plurisie brings present death if a man be not let blood, *Esa. 47. 11. Evil comes and he knowes not the cause of it, mischief falls on him and he knowes not how to put it off, desolation comes suddenly and he knowes it not*, labor therefore to be let blood speedily.

7. Lastly, suppose a man have an unfavoury breath of evil speeches. First pray with *David, Psal. 141. 3. Set a watch O Lord before my mouth, and keep the door of my lips*. Secondly as unfavoury breath comes from unsound lungs, So evil speeches come from an unsound heart; therefore preserve good things in thy heart, and the speeches that come from it will be good: *For out of the abundance of the heart the mouth speaketh*, What goods are in the workhouse are brought in the Shop.

Let therefore this plaister be laid to the sore and abide there

there, for so it must *si morbus sit contumax*, if the disease be violent.

As the word healeth those that be sick, so it nourisheth and strengtheneth babes, and those that are bruised reeds, who complain with *Paul* that they cannot do as they would, they are unable to pray and perform good duties as they would, they find themselves still weak, they are able to grapple with an easy lust but a strong one is too hard for them, they are able to creep but not to run the way of *Gods commandments*. Go to the word, be conversant there, and it will strengthen thee though insensibly, as daily sucking makes a child battle, though they see it not, so if one be conversant in the word he will grow stronger by it, and will make himself as a grey-hound comely to run, and run apace, not onely in plain wayes, and like a child that cannot get up a pair of stairs, but it will make him climb the craggiest rocks, and will make him a victorious King, able to overcome strong temptations, as *St. Paul* said to the people when they asked him how they should do when he was gone, he said *I will commit you to God and his word of grace*, intimating that if they had that, it were no matter whether they had him or no. Therefore if one have lost his first love, his first beauty and colour, let him go to the word and it will bring it again, because it takes away the sickness that takes away the colour, onely some cautions must be observed.

First, It must be constantly read, it is not enough when we are hindred of other busineses, then to take a book in our hands by accident; but it must be read constantly, this is commanded the King who hath the greatest busineses, *Deut. 17. 18 Jos. 1. 10*. The word is commanded to be read day and night, if we must read it day and night, the least that we can do is to read some part of it every day. The best way therefore is to bind our selves thereto, as to private prayer, so to reading, for it is a part of the sacrifice, this is evident in *David* that did esteem it more then his appointed food, he had rather miss his meat then this Word,

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he had rather keep a constant course in reading the word then in his appointed food.

Secondly, It must be read with delight and meditation, *Psal. 1. 2* The blessed man *delights in Gods Law, and meditates in it day and night, viz.* he reads and doth delight in that he reads and meditates in it, for both go together, and therefore *he is like the tree planted by the waters side, that brings forth his fruit in due season,* but he that reads it without delight is as a dry tree that sucks no sap from the root, and hence it is that meditating is put for reading, *Jos. 1. 8. Thou shalt meditate in it day and night,* and so I take all places to be meant where meditation is commended; for want whereof a man is confused in those things that he most delights in, and will be excellent in, therefore the word must be read with delight.

Thirdly, It must be read with prayer, if we receive not our ordinary food without prayer, much less spiritual, why then should we read the word without it; the means indeed hath a nourishing faculty inherent in it, but yet we must pray, or else it will not put forth his force, the word hath a nourishing faculty going along with it whereby it nourishes, but the holy Ghost must work and cooperate, and unless he do so, it cannot profit, and this is the reason why many hear and profit nothing, because the holy spirit works not with it, and it works not because they pray not for it, that so they may have it, *Luke. 11. 13. God will give his holy spirit to them that ask him,* had we not need then to pray as *David* did, *Psal. 119. Lord teach me thy statutes, and open mine eyes to see the wonders of thy Law,* he reads it, but he knowes that prayer will fetch down the spirit, pray then for it, for that puts a nourishing faculty into the Word, and the word nourisheth not without it. If we do thus it will strengthen us if we be weak, and heal us if we fall into a consumption of grace.

Fourthly, It must be read or heard in faith, that was the

the reason that it nourished not, and why it did not strengthen because it wanted faith, look what seed is thrown into baren ground it takes no root downward nor brings no fruit upward: such is the word to an unfaithful heart, but look what seed is sown in good soil and that is fruitful, so is it with the word being heard with faith, 1 *Thes.* 1, 2, 13. *It wrought in all those that believed,* as if he should have said, it is believing of the word that makes it effectual, otherwise it is as the shining of the Sun to blind eyes, and falling of rain upon rocks. Though they of themselves do lighten, and be enough of themselves to lighten and make them fruitful, yet the fault is not in the Sun nor the rain. The word is a sword, but faith sets an edge on it to divide between the marrow and the bones, that makes it lively, without which it is a dead word, there is no life at all in it. See it in particulars, the word faith, *Thou shalt not steal, Thou shalt not take the Name of the Lord thy God in vain,* did you believe this and seriously consider this that it is Gods commandment, it would be effectual unto you to make you beware, were that in *Rom.* 7. duly considered, that the least sinne keeps on in the state of damnation; it would make them look about them and try whether they were in the faith or no. If that in *Gal.* 5. were seriously considered that *whosoever is in Christ hath crucified the flesh, and the affections of it,* that if any lust be alive in us we are not Christians. Were this well weighed it would make natural men know that they were in a damnable estate.

It is profitable therefore in reading of the word, to joyn with it such disjunctions as these which follow, either it is the word or it is not, if it be, then it is true or not true. If true, then infallible, for so it is if it be the Word of God, and thus ought we to build on it, and guide our course of life by it, *Prov.* 12. 13. if that were considered, *viz. That none should be established by wickedness;* then men would not get goods, by inordinately and by unlawful means, nor in an indirect manner, if that 1 *Cor.*

6. 9. were considered, that no fornicators nor adulterers, shall enter into the Kingdom of Heaven, if this I say were believed and applyed in particular, men would not continue in it, nor rest tell they were washed and sanctified, if threatnings in the word were thoroughly believed, they would make us fear, if the promises were believed, they would make us rejoyce, if the commandements were believed, they would make us obey.

Concerning outward things, if one bring another newes of any true good, if he believe, how doth he rejoyce; on the contrary, if we tell one of an evil about to happen to him, as if a Physician should tell a man he should die presently, if he should believe it, it would make him sad, if one told another of a good course of life, if he did believe it to be so, he would take it; so if there be any promise in the word if it were believed it would make a man to rejoyce, if we did believe any threatnings we would fear them more then any crosse, if we did believe any direction we would follow it, faith is the pen that writes the word in the heart, to wit in the will, which hath an influence in the whole man, therefore God makes his covenant that he will write his word in their hearts.

Fifthly, It must be received with an honest heart, *Luke* 8. 15: it is required, and it is the quality of the fruitful ground to receive the seed of the word into an honest heart, that is when a man comes with resolution to do whatsoever he sees to be Gods will. And it stands in two things.

First, To be easy to be convinced of a truth, to be hard to be convinced of an untruth, is a sign of an honest heart, *Jer.* 4. 3. 2. These that *Jeremy* told they should not go into *Egypt* would not believe, but said he spake falsely, and the reason was because they were unwilling to stay in *Judea*, whence it is plain that if the will be bent to do a thing, the understanding will hardly hold the contrary.

Let reasons be brought out of the Scriptures to prove usury

surely unlawful, and to prove that sabbaths must be kept holy, if men will not be kept in, or will not be so straight laced, they will not be convinced, the spirit must convince them. Otherwise for the Minister to speak without the spirit, is as it were to bring a letter fair written without a candle to read being dark, For the Minister may bring reasons, but if the spirit light us not to read them they will not profit us nor convince us.

Secondly, It stands in doing whatsoever we are convinced of. See an example of an honest heart to be considered in *Cornelius*, *Act. 10. 33.* *we are here present*, saith he to *Peter*, *to hear whatsoever is commanded of God to hear*, viz. to obey. See in *Nathaniel*, *behold a true Israelite*, in whom there is no guile. This is guile in a mans heart, when he makes a shew to do many things and deceives himself in doing them. See in *Paul* when he was stricken down to the earth, *Act. 9.* he said, *Lord what wilt thou that I do? and I will do it.* And so he did not onely in doing but suffering for him: and such a heart is in every man after conversion, for till then he will not give his shoulders to the yoke. See an example of an honest heart seemingly in *Johanan*, *Jer. 42.* where he bids *Jeremy* to go to God and see if they should go down into *Egypt*, there he made a shew that he would do whatsoever God commanded: yet after he tells him he intends it not, unless the word should run with the streams of his affections, *Ezech. 14. 3.* these men saith God have set up idols in their heart, yea and a stumbling block before their faces. So that there is an Idol in the hearts of many, when they come to hear, and that hinders their profiting by it, and hearing by accident that makes it worse, as we see in *Physick* *impurum stomachum quo magis nutrieris eo magis laeseris*, an impure stomach the more it is nourished the worse it is, because the stomach is of that nature that either it assimilates the meat into nourishment, or else rejects it, but unto an dishonest heart the word is a reproach, and therefore when in the Word it meets with admonitions,

ons it swells and is moved at them as if it were provoked by a defamation.

Use 4.
The fourth Co-
rollarie.

This concerns Ministers onely, if the words of a Minister must be wholesome, then Ministers must behave themselves accordingly. And there are *six* advertisements for them;

First, That concerns the act of doing, and the *five* other the manner.

First, If the words of a Minister must be wholesome, then he must be diligent, because his words must be health and Physick, if he neglect this, then he hinders them both of the profit of health and Physick. And as none must do this, so, especially not those that have a flock depending on them. For if he be worse then an infidel that provides not temporal food for his family, what is he then that provides not spiritual food for them that depend on him, as much as a family doth upon a master? if he loves not his brother that hath this worlds goods, and seeth him want, and gives not to him, how then doth he love God, that hath spiritual food and seeth others want and gives it not? As we count rich men cursed who are hoarders up of corn when the year is plentiful, by not bringing it into the markets; So there is no famine of the word, knowledge doth abound as water in the sea, yet a famine is made, because Ministers bring it not out into the congregations that the people may feed thereof and live. As any thing has more in nature, so it communicates more to others. The greatest luminary gives the greatest light, the fullest fountain the most water, the most fruitful soil brings forth the most fruit; so ought we in good things to do as the preacher did, *Eccl. 12. 9.* The more wise he was, the more he taught the people knowledge.

The Word is Physick, therefore they are the Physicians and must heal them, least they take that complaint, *Jer. 8. last*, *Is there no balm in Gilead, is there no Physitian there? Why then is not the health of my people recovered?* Let us make up the similitude a little, the word is balm, the Ministers

nisters the physicians, the people patients, now we reckon him no better then a murtherer, that being sent to a sick man should take his fee, and all this time he is with him, spend his time in sporting, and let his patient die; so if the people that are sick for knowledge, send for a Physician, a Minister, and give him his fee, and he neglect them, and they perish, he is a murtherer. Though many perish, *ex morbo & non ex defectu medici*, by reason of the disease and not the defect of the Physician, yet this is the fault in most. Again if the word be food, then the Ministers are shepherds, and a shepherd must not feed himself with ease and pleasure, (not but that these may be conveniently taken,) but he must not spend his time in them. See if this induction be not made, *Ezech. 34. 23. Wo to the shepherds that feed themselves, should not the shepherds feed the flock? they eat the fat and clothe them with the wooll: they kill them that are fed by other.*

But here because they think they feed when they do not, the question may be, what it is to feed them?

Quest.

It consists in three things. *First*, Let every one feed his own flock; it is best for the mother to feed her own childe, while it is done by step-mothers its not so well done, because they want natural love, the opinion of propriety makes them more careful, and that which is most remarkable is, that the want of large wages doth not discourage from it, and it is not substitutes and proxies that shall give account for the sheep, but the shepherd himself.

Answ.

Secondly, Let it be frequently done, not once a quarter, or once a month, The people are weak, therefore they must be fed with a little and often, *line, upon line, precept, upon precept*, for weak stomachs will not bear much at a time, but it is best to give them often and a little, hence it was that *Paul, 2 Tim. 4.* charged *Timothy* before God, and our Lord *Jesus Christ* to be *instant in season*. See what Canons the Councils have induced hence, and thou shalt find to preach

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in season, and out of season, is to preach twice every Sabbath day, when the people meet together, for then it is seasonable to instruct them, and not to let them go away without their food. And out of season is as oft as opportunity is offered, and the Minister is able.

Thirdly, Let them be fed with convenient food, let it be such as they can eat, else they may die for all that. Therefore it is not enough to preach unto them, but to Catechise them to their capacity. For want of this it is that Ministers though they have been diligent in preaching, yet the people perish, and are as ill at seven years end as before.

Now *two* things are required to make the food convenient, the *matter* and the *manner*.

First, The matter, that their termes be not too high, so that the people understand them not.

Secondly, The manner, some people are so weak, that a continued course doth not profit them. And it were to be wished that Ministers would do this: teach them in a Catechizing manner; For then many souls would be saved, which die for want of knowledge. Yet the people though they were ignorant, they should not spend their whole life in Catechizing, for these people are like narrow mouthed bottels, pour water in drop by drop, and they will receive it, but if you pour it in by full streams, it will fall beside. So if the ignorant be taught line by line it will profit them, when a continued course is too high for them, it will not, therefore the Minister must deliver the word in such manner as they can fittest receive it, and this is laid upon their charge, for they must instruct the people. And if they find that this course doth not do it, they must feed them with food convenient for them, to express it by a similitude, children are put to a nurse which should give them milk, but if she spreads a table with wholesome meat constantly, which is too strong for them, and if their parents come and find them dead, shall she be excused though she say it was not her fault, for she

the provided meat for them. So it is if the Minister provide wholesome meat on the table twice a Sabbath, yet if the people perish because they cannot eat it, he shall not be excused, and therefore Ministers ought to consider the pretiousness of a soul, and they must be careful that if the people perish, it must not be for wants of knowledge, they may preach to them, and yet they may perish for *Cathedram habet in Cælo qui corda docet*, He it is that sits in Heaven that turnes the heart, onely they must inform the understanding.

The other five advertisements concern the manner.

First, Their preaching must not be a general discourse, *Advert.* but a particular. And this is gathered from the text thus, because general discourses fit not, neither heal nor nourish, but are like lightnings that break the air, but light upon no particular subject; if they do it is seldom; so these general discourses make great shewes, but men are not inflamed with them. As if a Minister should find faith in a text, and discourse of it, but never apply it, Ministers are *fullones animarum* the fullers of the soules, and it is not enough for them to bring soap, though it be of the best, but they must apply it to scour the blots out of mens hearts and consciences.

They are builders, therefore it is not enough to square the stones, and bring profitable matter, but application makes the building go forward, and that is the laying of one stone upon another, yea it is that wherein practising consists, interpretation and application, to expound and apply; what else did *Paul* mean, when he bad *Timothy* *Tim. 2. 15.* to *divide the word*, to wit, not to deliver it in gross, but tell them in particular, such a thing serves to cut down such a sin: for when the word is applyed it is a searching plaister. First to draw out corruption and then to heal. I appeal to every mans breast, if the word be not more effectual when it is applied, for then men fall down and say that God is in them of a truth, *viz.* you speak in the evidence of the spirit, *1 Cor. 14. 25.*

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If the matter be good and substantial it is no matter, the Hearers may apply it, therefore it is supervacaneous needless to do it.

Answer.

This is all one, as if a Chyrurgion should say to a Patient that hath a swelled arm, I have prepared a knife, and cannot he launch and cut his arm himself? as this would be a folly in them, so it is in Ministers to say so, for it is as dear cutting off spiritual hands and legs, as it is to cut corporal; therefore it is not enough to bring good matter, but they must press it on them, not in a word or two, or by intimation onely, but to lay it on them with as full a hand, and as seriously as they can, and as particularly as they can. Men are so mannerly this way, that they will be ready to lay admonitions on other mens consciences, rather then on their own, this thing will they say belongs to such a one, but not unto me, *Heb. 13. 22. suffer the word of exhortation* a while. He speaks as a Physitian there to his patient, suffer me to see the wound and to put a tent into it, which shewes that there is a backwardness in our selves, and therefore if Ministers will do any good, they must apply the word home.

Adver. 2.

Secondly, As they must apply, so they must not misapply. And this is gathered from the Text thus; Physick if it be misapplied it will not heal. And meat misapplied will not nourish. And this misapplying of the Word may be double.

First, General.

Secondly, Particular.

First, General, when they give milk to them to whom strong meat belongeth, and when they give strong meat to them to whom milk belongeth.

And this *second* is most failed in, when Ministers preach to ignorant people, and walk as it were in clouds. When they deliver the Word in scholastical terms, this is as it is in the fable, to put meat into a narrow mouth'd pot, though the Crane get it out yet the Fox cannot. So though Schollers can pick out the meaning, the plainer people

people cannot; it is the fault of some to preach University Sermons to the people, which they have made for a more learned auditory. It is all one as if a man should come to a fair where there were none but poor people, and bring Jewels to sell, he might carry them home again, the people would not buy of them because their purses would not reach the price, or because they know not the use of them; but bring spades and such things as they have use of, and you may sell them: So when they preach these Sermons to the people, though they be pearls, yet they be such as the peoples capacity cannot reach to; but bring plain Doctrine, such as they have use of, and you do them good.

The *second* particular, and that is when that particular part is misapplied concerning healing, and nourishing, confusing and dehorting; this is *two-fold*.

First, Concerning Time.

Secondly, Persons.

First, For the time, either when they comfort too soon, or where comfort does not belong, so that they are like a wound too soon healed, that breaks out worse, *Esay* 50. 19. *God hath given me the tongue of the learned to minister a word in due time to him that is weary; they that be weary must be refreshed.* Again, *secondly*, they stay too long ere they comfort, *2 Cor.* 2. 7. *Let not the Incestious person stay too long least he be swallowed up of grief.*

Secondly, When it is misapplied to the persons, when they speak peace to whom God speaks not peace, and when they speak to the grief of those whom God would not have cast down, *Ezek.* 13. 10. *They cry peace where there is no peace, and dishearten those that are sincere, that is to apply playsters where there is no sore, and to strengthen the hands of the wicked.* But of this I will say no more but that, *Prov.* 17. 15. *He that justifies the wicked and condemns the just both of them shall be an abomination unto the Lord.*

Thirdly, Their words must be pleasant, they must not

Adver. 3.

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be such as people loath. This is gathered thus. Meat will not nourish unlesse it be eaten, and if they like it not they will not eat it, and so will not be nourished; therefore the words must be such as please the appetite of an honest and good hearer, such as excite and sharpen. Ministers must be like shepherds that give the sheep the tender grasse, and not the blown fodder; and therefore the Steward was commended that brought out of his treasury things both *new* and *old*. So Ministers may bring variety of dishes, but with this caution, that they be out of Gods pantry, *Eccles. 12. 10. He taught the people, and in teaching for the manner, he sought out pleasant words,* and upright writings, even the words of truth where three things are observable.

First, He took not what came first to hand, but sought out pleasant words. 2. He had verietie. 3. They; were pleasant and yet upright.

The choicenesse hindred not the truth, nor the pleasantnesse their uprightness. So Ministers must make their words as pleasant as they can, yet they must have no flowers but out of Gods Garden, no honey but out of his Hive, no phyick but out of his Shop, and they must be as eloquent as they can make them. It is commended in *Apollo* that he was an *Eloquent man*, but it was in confusing the *Jews*; so long as it runs in a right channel, let it run with as strong a stream as it can, yea the Ministers are bound to this, for cursed is he that doth the work of the *Lord negligently*; and therefore they must use all their art to this purpose: And this made *Paul* cry *ὁ πρῶτος πᾶν τὸ κενὸν* *Who is fit for these things?*

2 Cor. 2. 16.

Object.

But some may say, What must they do that their words must be pleasant?

Answer.

First, They must be good for substance, well wrought, there must be strength and power in them, they must be wine, not water, silver not drosse, cream not whey, let them be of the best.

Secondly, Let them be new for matter and manner, for things

things common breed loathing, the best dishes if we feed every day on them, we shall loath them in the end. *Manna* though it was the best food, *Angels food*, yet the *Israelites* grew weary of it, and the word is not onely common when it is not new, but it loses the efficacy; *Phyſick* if it grow familiar to the body, it will not work; so when admonitions are familiar there is not so much notice taken of them, they pierce not so effectually, nor enter into the soul.

Fourthly, Their words must be methodically delivered. *Advert. 4.* This is gathered thus; the word is meet, as meat will not nourish unlesse it be retained, no more will the word, and that is not retained without method. He that preaches without this puts water into a sieve that will run out, so the word confusedly taught runs out and staves not with them; if it do, it doth them no good, they may be compared to the walls of *Besaxtim* the joynters whereof were so close that, *unum continuum putares Lapidem*, you would think it were one stone, though it be a commendation in a wall, it is not in a sermon for three reasons.

First, The end of preaching is not onely to stir up the the affections, but to enform the judgement, and that is performed when it is remembred, now the memory is strenghtened by method: and although the other kind of preaching may please (as it is doubtful; for long wayes are most tedious where there is no turning) yet when it is most remembred it doth most good, and it is then most remembred when it is most methodically delivered.

Secondly, The end of preaching is to beget knowledge in the people, and this is done by method: for it helps the understanding and the memory.

Thirdly, Its necessary that the word be repeated, now method helps that, when one thing is linked to another. And this is needful because we have more then a natural forgetfulness in good things, and the Devil is ready to steal away the word that is sown in our hearts; since therefore we are so forgetful, and the Devil so ready, we had

had need of all the helps we can: and therefore Ministers must make their points plain, and frame their method to that purpose.

Adver. 5.

Fifthly, Their words must be all spiritual, holy, substantial, not frothy or light, and how much is this better then to fetch in hæterogenea that cost so much labour; what racking is there of wits to please the people, and what choise of phrase, when plain preaching profits more; we may say of these as of smiths small plates, wherein they shew their workmanship; they cost much pains but profit least; so these spend their enterals like the spider, and do no good but only to shew their skill: is it not better to take grapes from the tree then painted grapes, to fetch in hæterogenea; because this is much failed in, we will shew the causes of it.

First, They then shall want applause, and bring contempt to themselves.

They shall get better applause then they should have if they had the other, *viz.* the applause of God. Shall the Heathen man esteem his conscience, *pro amplissimo Theatro*, and shall not we esteem the testimony of our conscience above other things, we that have the life of Christ in us and believe the scripture, that God rewards them that do good, and shall we be carried away more to please the inordinate appetite of curious hearers, then for conscience towards God. Hear what Saint *Chrysostom* said of him self, for it is remarkable, When I first began to preach I was a childe and delighted in rattles, in the applause of the people, but when I was a man I began to despise them; so ought Ministers to be rather delighted *fletu* then *plausu populi*, with the weeping then the applause of the people.

But *secondly*, their auditory will not relish it when *Pithanologia* is not mixt with their preachings.

Though they be bound to please a good hearer, yet they are not bound to please the inordinate appetite of hearers; and if their taste be vitiated, they must see *quid*

mor.

morbis, non quid ager postulat; What the disease, not what the sick party requireth. There is a disease called *malacia*, [*ut Pica*] wherein the party desires coals and ashes, for the humors that possesses the mouth and the stomach. Now a good Phyitian will not give him coals, but labour to purge him of that disease, and feed him with good meat; so suppose the Auditory be inordinate Hearers, they must not be pleased, for *morbi augentur similibus*, diseases are increased by their likes, but they must seek to purge the peoples stomachs of these impure humors, and feed them with wholesom food. Is it not for more reason that those which are of uncircumcised ears, should be healed, then that the Word should be mingled to please them? Is it not better that they should be purged to taste the pure water, then that their food be squared for them?

But for the quoting of humane testimonies, &c. if they be lawful to be used, why should we be restrained? And herein before I come to the reasons, I will promise these six rules or grounds, wherein I will lay down the restraints and liberties, the cases wherein we may, or may not use them.

First, whatsoever we deliver in preaching, must be *per se credible*, and that by primary authority in it self, not derived from others, this is plain. 1. Ground.

(1.) Because the Ministers are Embassadors, yea Gods own mouth, *Jer. 15. 19*. Now this they cannot be, unless they deliver the word purely.

(2.) Because the hearers must receive it as Gods word, and if they must so hear it, Ministers must so preach it; therefore purely.

(3.) Because in preaching we preach to the consciences of men, and this we do not unless the word be Gods; for he beholds the conscience, and tries the heart and the reins; and therefore unless we speak it from God we cannot do this.

(4.) That which we deliver in preaching, must be received

ceived with faith, and that not humane, whereby I believe there was a City of Rome, and such a man as Pompey, though I saw him not; but divine, and that is true, that *omnis fides fundatur in Verbo Dei*, that all our faith is grounded on the Word of God; and unless that all that we deliver be Gods Word, this faith will not be grounded on it; so that this is true, that all exhortations must by the Word be interpreted or applyed, not the sayings of men, or quotations of Authors, because the Minister is Gods Embassador, and the Word must be delivered as Gods Word by faith, otherwise we shall never speak to the conscience.

To this ground are four liberties.

First, we may use them in case of application, though the rule it self is to be proved, and confirmed by Scripture, yet when we come to apply it to the manners of men, if for proof, that they are guilty of such a fault, we produce an Author, we shall rightly do it. So Paul, *Tir. 1. 12. One of your own Prophets have said, the Grecians are liars, evil beasts, slow-bellies.* Mark the manner of speech; he proveth not thereby, that they ought to be such (for that he takes as proved otherwise) but when he comes to apply it, he tells them that one of their own Prophets said so, so *1 Cor. 1. 11. It hath been declared to me by them of the house of Cloe, that there are contentions amongst you;* he doth not prove by any of the house of Cloe, that there ought to be contentions amongst them; but when he came to apply it, he tells them that some of the house of Cloe told him so. If we were to shew the gross Idolatry that was in the wisest of the Heathen, and produce *Homer* or *Plato* to shew it, we should use them right. So if we were to shew the Atheism and wickedness of the Popes; if we use *Platina*, or any other of their Prophets, to shew it, we use them right.

Secondly, we may use them for instances, as suppose we were to prove that the moral Law was written in the heart by nature, we may prove it by *Rom. 2.* if when it is proved

ved we bring an instance out of *Plutarch* or *Seneca*, we shall rightly use them.

So for Historical relation, if we were to prove the change of the Sabbath, we might do it by Scripture, but if we did produce the History of those that lived presently after the Apostles, we in so doing shall use it aright. So for the fulfilling of prophecies, when we find prophecies in *Esay*, *Jeremy*, and we bring Heathen Authors to shew the event of them, we shall use them aright.

Thirdly, in case of confutation, if we were to confute error, we may produce Authors, that so we may not seem to fight with our own shadow, and to fasten that on them which is not true. So Christ used the Pharisees, *Mat. 23.* that said, *Whosoever sweareth by the Temple it is nothing, but whosoever sweareth by the gold of the Temple is a debtor.* And as he did it in the general, so may we in the particular.

Fourthly, comparatively, to shame Christians with the practice and judgement of the Heathen, who see more in their own light, then we do in the Sunshine of the Gospel, *1 Cor. 11. 14.* Paul proves by the Law of nature that it is a shame for a man to wear long hair; doth not the Law of nature teach you, that if a man have long hair, it is a shame unto him? If in this case we say an Heathen Writer saw this, and why should not we? thus we use them aright.

Secondly, Christ receiveth not mans testimony, *John 5. 2. Ground.* 34. and he gave the reason, *ver. 36. Because I have a greater witness then that of John.* If it be objected that John bare record of Christ, and all the Disciples were sent forth as witnesses of him in all *Judea* and *Samarita*.

Answer, they were not co-witnesses, but declaratory witnesses, as a *Præco* or Cryer witnesseth that he speaks nothing but that which is suggested from the chief Speaker, and a Scribe, that he writes nothing but that which was dictated unto him from another, and those which had been present at some things, that they relate nothing

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but what they have seen and heard. And this distinction of a declaratory witness, I have from that place in *John*, where it is said, *He confirmed his witness by signs and wonders*. Now none can be witnesses declaratory, because they see not Christ, nor have their doctrine immediately from the Holy Ghost. May I not say it is so interpreted, because they agree in it?

No, the Scripture receives no witness but his own; as the light cannot be seen but by the light, so the Word is not to be interpreted but by the Word; to say this is the sense, because *Augustine*, *Calvin*, and other Writers say so, it is not reason enough: if we will give a sense, it must be because the literal sense is so.

Secondly, because the sense of it agrees with other places of Scripture.

Thirdly, because it is answerable to the analogy of faith. To this restraint there is this liberty, though the Word receive not the witness, yet the men that deliver it may. So *Amos*, in the 11. Chapter useth an external argument, when he would evidence that he was a true Prophet, he useth this witness, *ver. 14. I was a heard-man, and the Lord took me as I followed the flock*: so *Paul*, *Gal. 2.9. Cephas and John gave to me the right hand of fellowship*. So in preaching, though the Word need no witness, yet the men that preach it may; and that

First, in case of partiality, if the nature of the point be such, that gives suspicion of partiality, as in a point of controversy, we may alludge these that are not partial: as for the Supremacy of the Pope, when they alludge that place; *On this rock will I build my Church*. If we being thought partial, did alludge *Augustine*, who lived before the Pope challenged to himself Universal Authority, and proved that by this Rock was meant this profession, we use them aright.

Secondly, if the person be suspected of novelty, he may produce an Author to shew that what he saith is not new, but that which was used before. This reason *Augustine* gives,

gives, why he uses *Cyrrill* and *Optatus*, in his Book against the *Pelagians*, not to confirm, but to shew that he neither spake nor taught any other doctrine, but that they did before. And therefore it is observeable, that Fathers in their Sermons did not quote them. And well were it if those that followed them so much in other things, would follow them in this. But in case of controversy, so they did, and that with this caution, to shew that it was no new doctrine they taught; so we may shew that we teach no new thing, not onely by modern Writers, but also by antient.

Thirdly, in case of singularity; to remove that, we may produce the confession of Churches, Canons, and Councils, and the consent of Orthodoxal Fathers.

Fourthly, in case of explication of an Hebrew word, that we produce examples of men that write in the same tongue, and shew the meaning, for as much as the Holy Ghost writ in that language, we shall use them aright. So for *Chronology* and *Geography* in explication of *Daniels* weeks against the Jews, if we produce Authors to shew how many Kings of *Persia* there were, how long they reigned, we use them aright.

Thirdly, the third ground is taken from the Office of a Minister, a Minister as a Minister ought onely to use Gods Word, not mans; the reasons are, 3 Ground.]

First, from his Name, he is a Minister of the Gospel, therefore not a Minister of humane learning; humane sentences are humane sayings, 1 Cor. 4.1. *We are dispensers of the mysteries of God*, and not of men.

Secondly, a Minister as a Minister speaks from God to men, but when he produceth humane sayings, he speaks from man to man.

Thirdly, as he is a Minister, so the weapons of his warfare are *spiritual and mighty through God*; not carnal, that is not humane sayings. Therefore when he useth humane learning, he speaks not as he is a Minister, 2 Cor. 10.4. Humane testimonies are carnal weapons, there-

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fore to this there is this liberty; that although a man do that, not as he is a Minister, yet it in preaching some passage require it; he may speak from men to men, and fight with carnal weapons. True it is, that when a man confutes with carnal and Philosophical reasons, he shoots with their own bow and contends with their own weapons, yet may they use them.

(1.) For such reasons, though they be humane, yet they may convince; so *Goliath's* head was cut off with his own sword.

(2.) Though they beget no faith, yet they may dispose to it.

(3.) Though they build not up so directly them that believe, yet they are helps to take away scruples, and to answer objections and temptations, and in this regard he may use them; only with some due cautions.

1. When the nature of the point, and the Auditory requireth it; such points seldom fall out, but when they do, we may do it.

2. That it be done with intimation, that it is an external argument, lest those that hear it mistake it.

This observed, a Minister may lay aside the person of a Minister, and use mens arguments and reasons, *Acts 17. 23.* speaking to the people that were ignorant, faith, *I saw it written on the Altars to the unknown God*: when he would prove that they were created, he saith, *In him we live, we move and have our being, as one of you have said we are all his off-spring.* As if he should say, this Poet hath authority with you, else it were but a weak argument, and if he did it, so may we. Suppose we were to prove the Scriptures to be the Word of God, we may prove it, because its that on which faith is grounded; if in this we do produce humane reasons, we do aright.

4. Ground. The fourth ground concerns the use of humane learning, and it is this. That the excellency of humane wisdom is not to be used in the testimonies of God. That is, not in preaching the Gospel. I al-
leadge

leadge the Apostles own word, *I came not unto you in the excellency of speech, or of wisdom*; contrary to those that think, if the Divine truth be found, learning may be laid in it, and the ground-work may be wrought with gold. If any think themselves straightned in this opinion, see *1 Cor. 2. 1. I came to you saith Paul, not in excellency of speech or wisdom*; what wisdom doth he mean? not Divine wisdom, for that he had in abundance, but humane wisdom, *sophia*, I came not to shew the testimony of God by it, *But I esteemed to know nothing among you, but Christ and him crucified*; That is, I accounted nothing else worth the knowing: to this there are these liberties.

It may and ought to be studied, as it prepares the understanding to deliver the Divine truth, and therefore Students are to be exhorted to study it as a necessary help, so that he is a Lay-man that wants it.

It may be used in preaching, yet not in the substance and words of the Author, for that is to mingle chaff with wheat. It is certain, all our weapons must be *spiritual*; yet we may sharpen our weapons at the forge of Heathen Writers, they may have an influence into our Sermons, as the Stoicks say. When we give hey unto our beasts, we look not for hey again, but for fruit, wool and milk. So we must not utter them in the same words, but digest and turn them in *succum & sanguinem*, that the understanding may be strengthened, and then we may deliver them the better. The *Israelites* must not put the jewels that they took from the *Egyptians* into the Temple in the same manner, but melted. So humane Writers may not be used in the same fashion we take them, but melted & turned into another shape, we may use them. *Paul* is plain for it, *I came not in the excellency of speech or wisdom*; where two things are spoken against (1.) the mingling of the Word with corrupt glosses, (2.) delivering it so mingled.

The fifth ground concerns humane eloquence, and that is this, we must not use the excellency or wisdom of words, but deliver the word in the plain evidence of the
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spirit and of Power. That is, that there be no mingling of humane learning with divine mysteries in shewing the testimonies of God, though the words be pure matter, we may not set an excellent stile upon them, but plainness which becomes the gravity of it. The word may be delivered in an high still, yet so as pearls, that it may shine in its natural brightness, otherwise it rather beautifies the speaker then the word; I appeal to the consciences of men, if in these deliverances it doth not *sapere aliquid humani*, and though we think not so at the first, yet many on their death beds have said it. If this seem to slight, see the Apostle, *I came not saith he in humane wisdom*, that is in tricks of wit, and in the thirteenth verse which words we speak not in the words that mans wisdom teacheth, but which the holy Ghost teacheth. He was not onely careful that his matter was sound, but that his words were also plain, 1 Cor. 1. 17. *Christ sent me to preach the Gospel, not in the wisdom of words*. And what can be meant by this but that curiousest of stile, which rather weakens then strengthens the work. To this there is this liberty; that when we cannot well express our selves otherwise, when some sentence taken out of an Author, will more pithily express our mind, we may use it, onely these cautions observed.

1. The phrase must not be light or metrical speeches, that it stand not upon paranomasias and verbal conceits, that it do tickle the ears and move laughter, or poetical allusions, as the *hire of a whore* might not be brought into the temple though it was silver, because of the baseness of the thing whence it was raised, so though they be as fit as others, yet they must not be brought into sermons because of the base ground whence they were raised.
2. Let it not be done frequently or with affectation, but occasionally when we meet with it, and so that ordinary people may know that it comes by the way, the better to express our mind.
3. In this case it is not meet the Author should be named, for

for if it be to expresse our minde the naming of the Author is needless. See the ground of this liberty, 1 Cor. 15. 34. where when the Apostle would use that frame of words or expression which came into his mind he is silent touching the Authors name. And if the Apostle out of a Poet, why may not we out of some other, expresse our mind.

Let not the words be light, but full of gravity, fitting the matter in hand.

It must not be done frequently but seldom.

It is not alwayes convenient to name the Author, Christ useth this in his preaching. Sometimes he took a proverb to expresse himself, and sometimes alludes to such sayings among the Jewes, and if we take short speeches to expresse our selves more pithily, we do no more then Christ and Paul did.

The sixth ground is concerning the use of unknown tongues and it is this. That the word is not to be spoken in an unknown tongue, 1 Cor. 14. halfe a chap. spent in the proving this. Whence I gather that to an auditory of Schollars a man may speak a sentence in it own words; because to them it is known, onely this must be observed, that it be not vainly done, as in quoting Scripture in Latine sometimes, when English would serve to expresse it better.

2. Upon the same ground I gather, that to an auditory of Common people we may not use a Latine phrase or sentence because to them it is not known.

It is true indeed we may not speak a whole sermon in Latine, but some words we may use.

Where God absolutely forbids a thing, he forbids it not *secundum majus & minus* but altogether.

But we interpret it afterward.

Notwithstanding that is not to be done, for

1. It is idle and needless, why may not English alone serve? it is an idle word, and if that be at no time to be spoken, much less in preaching the Gospel.

2. It is usually done out of ostentation. For when

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men hear them they think they do it to shew their learning, and so do it out of vanity; if the auditory be mixt a Latine word may sometimes be used, if wholly Ignorant then not at all. By this you may see how far we may go in using humane sayings. Now the using of them in other cases as for ostentation and vain glory or such like, is not to be done.

I will adde some reasons, and answer some objections.

1. *Reason.* We may not do it because ordinary quotations of Fathers (not in some named Cases) have the nature of a confirming testimony, though we intend it not yet the nature of the work is such, though it be not *intentio agentis*, yet if it be *conditio operis*, it excuseth him not, as if a man swear and say I thought it not, it excuseth him not, if we quote Saint *Augustine* it is as much as if we quoted Saint *Peter*, or Saint *John*. If it be without intimation, though we intend illustration, and not confirmation, yet the condition of the work is such, Suppose a stranger come, what difference would he know between Saint *Augustine*, and Saint *Peter*.

2. It is needless, for whatever we deliver out of other authors it is either dissonant or consonant to the word. If it differ, why do we use it at all, if it be agreeing, the word is profitable of it self, Christ receives *not witness from men*, and to do that, is to bring a candle into the Sun-shine, or to cast water into the Sea. When the Sun-shine of the Gospel makes a thing clear, what needs the candle of humane testimonies be used.

3. God delights to work by his own ordinances. The word is the power of God to Salvation, if we were able to speak with tongues of Angels, and God wrought not by it, it would not convert a man, but would be like pens without ink, or conduit pipes without water. To work is proper to the holy Ghost, as it is proper to fire to heat, and he onely makes the means effectual. The

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Rams hornes will do more if God work with them, then the best trumpets. And the waters of *Jordan* will heal when all the rivers in *Damascus* will not, and when God saith my word is sufficient unto Salvation, what need others; and this is *Pauls* reason, why he was not ashamed of the simplicity of the word, because it is the power of God unto Salvation. Suppose their sayings were more choice then Scripture (as some think they be) yet to convert the heart they are not so effectual. Gold is not so good as iron to make a knife, but if a man would have a knife to cutt, steel is better, so suppose they were choicer sayings, yet to convert the soul the word onely must be used.

Suppose upon the use of humane learning some should be converted, the praise would be to mans wisdom and not to Gods, 1 Cor. 1. 17. I preach not so, saith *Paul*, least the Crosse of Christ should be in vain, as if he should say it would be attributed to my oratorical perswasion and not to the power of God, if I should preach in the wisdom of words.

The Word is not bettered by it but made worse, the Word is better without, and that in three respects:

1. It is more powerful without it, it cuts deeper. The Word is a two edged sword, the more naked the sword is, the deeper it cuts, but when we clothe it with humane sayings, it is put into a scabbard; so the purer the Word is, the more effectual it is. Therefore *Paul* said, I delivered it not in eloquence of words, least Christs Crosse should be in vain.

2. It is never the whit more beautiful, for add mixture of heathen beauty with it, but more beautiful without it, as they say of a Diamond, *quicquid absconditur perditur*, so much as is hidden is lost, though it be in gold, because it is better all might be seen; so to have the Word purely delivered, is better then if it be covered in golden sayings, and so much as is buried is lost, because it is more excellent. Gold is not covered because it is better then iron; and when the Word which is Gold is mixt with hu-

mane sayings, why say we that it is adorned?

3. The Word is not better in regard of the perspicuity of it, *1 Cor. 2. 1.* Paul would not speak in the excellency of speech or of wisdom, because it is the power of God unto salvation. As if he should say, if I should so preach, it would not be evident that God spoke by it. A glasse the freer it is from painting, the better it transmits the light; so the freer the Word is from humane sayings the better it transmits the power of the Holy Ghost.

6. It is against the example of the prophets, Christ and the Apostles in their preaching to the people, and howsoever we are not to live by example, but by rule, when we have to do with men, but when the example is Christ, then it is absolute; Now we find it in all probability that they did not quote them, though their Sermons be not fully but briefly recorded, yet we do not find in their Epitoms any quotation of Authors, but saith the Lord *Jehovah*, the Lord of Hosts, &c. Neither let any object they had no Authors, for the Church continued long before, there were as ancient as these, there were Colledges and schools of prophets, besides the Apocrypha.

7. Consider that the use and custom is not good, it is dangerous when quotations come into request, the Scripture goeth out, and Religion falleth, the exalting of humane wisdom is advanced.

As when Popery overspread the earth, quotations were much in use. Luther renewed the Doctrine of Christ and preached it purely, The Authors grew out of request; the Scriptures rose up and grew. And we read in *Sleiden* that Luther being to dispute with Cardinal *Cajetan*, desired that nothing might be quoted but the Scripture, but could not obtain it; and Religion had never gotten the upper hand, had not the Scriptures been heard more then they were before; we are apt to give too much to them, and deifie them; and though the Fathers were Excellent in their times, yet it is too much to deifie them, though the Scriptures be chief Judge, yet they are Assessors, yea the truth

truth is they are more esteemed then the Scripture with many, for we retain no other sense then what they have agreed on, not but that they may be used, but for them to step into the Pulpit and speak when God doth, this is too much.

In this regard we ought to abstain, because it is doubtful whether they may be used or no; in doubtful cases men will be scrupulous, and whatsoever is not of faith is sin; so that this is the case, though we are not sure they may be used, yet we are sure they may not; in this case chuse the surest part, and leave that which is doubtful, we may quote the Scripture, but whether Fathers or no, it is doubtfull, and we ought to chuse that which is certain.

The Scriptures are sufficient and able to make a man perfect to every good work, 2 Tim. 3. 16, 17. some interpret it in all works of the Ministry; what is there that can be desired, that is not here? Here is milk for babes, meat for strong men, Heb. 5. 14. if thou desire elegant dressing, Eccle. 2. The Preacher sought out pleasant words: if powerful dressing, which is chiefly to be aimed at, this is fittest; no writing so full of arguments to convert the soul, and work on the soul as this: go no further, but content your self with it.

It is done for illustration, not for confirmation, therefore it may be done. *Object.*

The ground of this answer is in the first reason, for whatsoever is intended, yet it is *conditio operis*, why should they bring in Paul and Jeremy to be a testimony, and the sayings of Thomas Aquinas, brought in after the same manner, not to be a testimony as well? *Answer*

Suppose it be not brought in but to press the exhortation, because the argument must be pressed as well as proved, it hath the nature of a confirming argument. *2.*

We may take examples from the doings of men as we are Ministers, why then may we not illustrate it from their sayings, as Christ did? *Object.*

There is a great difference, because it is evident he u- *Answer*

used similitudes from their doing, to expres that by which he spake to the people, because they arise from sence; its an illustration and expressing that which is obscure, but saying is an inartificial argument.

Object.

If we may bring in things we find, why should we rob them of their credit, and not name them?

Ans.

I appeal to the conscience of men, whether they aim not at their own credit more then the Authors; and we shall find it to be their own for which they name them, otherwise if we should deliver nothing, but name the Author, why not for all that we receive from them; which none expects.

2.

Although we receive knowledge from Authors, yet we are not to bring it in altogether such as we find it, but we must cast it into a mould and digest it; many times flowers grow afresh from old stalks; the sayings of Authors are fresh flowers, but when they are inserted unseasonably they wither.

3.

If that be of moment, why do we not name all, as well one as another? why do we not name the meanest, as if it were a fault to rob the rich, and none to rob the poor?

Object.

May we not use them for ornament to set it out better.

2.

Though the things be ornaments in themselves, such as have excellency in them, yet they are not so to the word, they beautifie not that, for all ornaments come not from the thing put to it, but from the suitableness of it. Those speeches that would adorn an oration, will not a Sermon. There is an Eloquence that adorns a speech, but agrees not to the gravity of the Word.

Object.

In the opinion of some men they beautifie the Word; and what is the beauty of pearls but opinion?

Ans.

In the opinion of those that be weak, possibly it may be so, but those that are perfect, think them no ornaments, but contrary, 1 Cor. 2. 6. you will be desirous, saith Paul, of *enticing words*; its true, the weak will, but we preach *wis-*

wisdom to the perfect. That is, strong men will think it wisdom, though others despise it; weeds in Corn adorn it to children, but wise men will account the worse of it; so to the weak, mingling of it will adorn the Word, but to strong men it is better without it.

May we not guild it to the pallat of the hearer, that so it may go down the better?

Object.

Were it onely a simple dressing of meat, it were not amiss; let the Preacher seek out *pleasant words*, but when there is such sweetness that it hinders nourishment, there is no reason the pallat should be pleased, but the stomach cleansed to taste it; if the pallat should be followed, some there are that relish not this impure meat, why ought it then to be pleased? they ought, because they desire wholesom food.

Answer.

Modern Divines have greater knowledge in the tongues; the Fathers, some were Latines, some Grecians, some Hebrewitians, none had the skill of all three, as *Calvin* and *Beza* had.

1.

They differ in interpreting Scripture; see the best, *Augustine* upon the Psalms, and you would wonder how wide he is in his interpretation. I spare to name them, I acknowledge this, against *Pelagius* he was wonderfully assisted from God; such broad difference there is in his writings and in his Sermons. Compare *Calvin* with the best, and he went beyond him, so that in opinion of Divines, he is the best since the Apostles, *Qui maximus textualis est optimus Theologus*.

2.

The Fathers spent their strength in particular controversies against *Pelagius*, *Arius*, &c. that their chief strength ran that way, and when the water runs strong in one channel, it is weakned in another; but modern Writers are stronger in general, and when they wrote against the heresies, they were wonderfully assisted; so that there is no greater difference betwixt them. Their errors were more then the errors of modern Divines. *Augustine*, after his retractations fell into error, the reason was, because

3.

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cause he lived in the dayes when God made way for Antichrist. *Calvin* was raised up to abolish him. Where was heresie so great as in Popery? and therefore it was more needful that those that rose up in darkness should have more assistance then ordinary, so that modern writers are as well to be quoted. Now what remains but that we do consider what is said & be convinced, and practise that we know. Why go we beyond the doors to them, that is in an inordinate course? Why do we go into the wide waste to gather flowers, when the scripture is the garden of *Eden*, it is true we may find violets by the way, so may we in common writers, there is a choisiness in them, but nothing to this. They may shine as glow-worms in the dark, but having the Scripture, why do we so tenaciously adhere to them?

If any man say it seems not so to us, we relish it not. It is hard to relish it, and if the disposition be so, we may speak as long as we will but convince none *putandum de quæstibus*, we cannot make honey seem sower to the taste, onely this, be not ruled by the pallat, but labor to bring it into taste.

But some man may say, what is the right line which is *index sui & obliqui*?

I will now therefore declare what the right manner of preaching is, onely this I desire that it be without censure of those that think otherwise. That we tye no man but that he practise it as he sees it grounded on the Word of God and on good reason.

And first I define what preaching is, It is a publick interpreting or dividing the Word, performed by an Embassadour, or Minister, who speaks to the people in stead of God in the name of Christ.

1. It is a publick interpreting, and this is one main difference by which it differs from private delivery of it. So *Paul* saith *we suffer not women to preach in the Church*, though they may privately, so that this is essential to it.

2. Interpreting or dividing the word or parting of it.

1. Inter-

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Interpreting, *Nehem. 8. 8.* They read in the book and gave the sense, that is they did explicate it in paraphrastical terms.

1.

Dividing, *2 Tim. 2. 15.* Study to shew thy self approved unto God a workman that needeth not to be ashamed, dividing the word aright. Now I take the dividing to consist in these three things.

2

In collecting some point from the text taken out to be handled.

1

In gathering places of scripture that tend to the proof and confirmation of it: for notions be scattered in scripture as cards that are mingled, but when every shuit is gathered and put together they make up a pair.

2.

In application of it to the particular persons of men, but of this afterward.

3.

Performed by an Embassador or Minister, for if a private man, not designed by the Church, speak publickly, it makes him not a preacher, for he must be an Embassador, commissioned.

3.

In the stead and name of Christ; for if an Embassadour speak from himself and not from Christ, he speaketh not from God to men, but from men to men, *2 Cor. 5. 20.* Wee are Embassadors for Christ, as if God did beseech you by us. Ministers are Embassadors sent on purpose from Christ, and what they speak is in Christs Name, and declare what is told them. The Apostles from Christ, and we from them as *precones*. In this consider the matter and the manner. The matter of preaching is the word, the adequate object of it is that, *Luke. 16.* They have Moses and the Prophets let them hear them, *1 Pet. 4. 11.* If a man speak let him speak as the Oracles of God.

4.

The manner in which two things are considerable.

2.

For the manner of interpreting.

1.

For the manner of dividing.

2.

First, It is necessary that there be a Grammatical Analysis of the sence of the word, if need be: some are so plain that they need it not. Let a Rhetorical Analysis

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be added as explaining the metaphors and figures in it, and then let the sense be given, which being confirmed. *First* from the scope of the text. *Secondly* from the collection of other Scriptures. *Thirdly* from the Analogy of Faith. Let the Logical Analysis be given because it makes a thing to be better known when it is known in the Parts.

2. From the manner of delivering the word to the people in it there are two things, *First*, A discovering the point. *Secondly*, The applying of it. It may be wondered why the delivering, &c. is divided into proposition and application? but I answer, it is not simple but relative dividing of it to the people, and that includes, *First*, severing, and *Secondly*, applying also. Suppose we were to give a loaf of bread to children, the parts must be divided from the whole. *Secondly*, It must be given unto them, So let the point be gathered from the text and severed one from another, and *Thirdly*, let it be applied.

First, For severing in it there are two things. *First*, let it be collected directly, for a clear collection giveth light to it; here then is to be noted that the point must be such a conclusion that the *medius terminus* be in the text.

2. Let it be evident to them that it is so collected, that the main thing may have a good ground that it be not slightly but evidently collected.

Secondly, For applying it in two things.

1. The preparation and clearing it.
2. Deducting from it.

1.

The preparation which consists in explication and confirmation. *First*, explication, when the main point is collected and severed from the text, it is a proposition that hath a subject and a predicate, if either be obscure, it is needful it should be opened, and here is a place where common places may be used, sometime it may be omitted if the point be perspicuous, or used more or less as he seeth good.

Secondly, Let him shew the extent of it by two things:

1. Bring-

1. bringing it to particulars, 2. When it needs limitations to give caution.

Secondly, Confirmation, and that two wayes.

First, By conferring it with other places of Scripture. So did *Paul*; here this rule is observed, that the places bee not many, but pregnant, and that wee do not barely name the words, but open them, and shew how the point is confirmed from them.

Secondly, Let reasons be added, and though the point otherwise be cleared for the truth, yet adde Reasons; Because when we know the ground, we know it the better, and it increaseth a mans assent, and makes him yield the more. Here wee may annex answering of Objections, or resolving of questions, replying that which is deducted from the point; In it two things are considerable.

1. The substance of the thing deduced.
2. The working of it on the hearts of the hearers.

Two consecutaries of this may be added to four heads.

1. For Doctrines informing the judgement.
2. For confutation of Errours.
3. For reproof of sin.
4. For Exhortation to some virtue, or to the performance of some duty.

The ground of these four is in 2 *Timoth.* 3. 16. *All Scripture is given by inspiration, and is profitable for Doctrine, that is the first. So for reproof or redargution, that is the second. For correction, that is the third. For instruction or exhortation, that is the fourth. If there be a question whether these words be so meant, See 2 Timoth. 4. 2. Be instant in season and out of season to rebuke, to reprove (the word is to check for sinne) Exhort with all long-suffering and Doctrine.*

Object. 1 *Cor.* 14. 3. It is said, the Scripture is profitable to comfort, why is not that a distinct head?

Answer. It is to be refered to the head of doctrine, for if it be a thing the judgement is informed by, as proper-

ly a doctrine the *iruyia* the work of it is on the minds of men, and they are several as the Confectaries are. First, the working of a Confectary that tends to preaching. 2. Shew how evidently it is delivered from the main points, for then it works kindly upon the hearts of the Hearers, and frees the Minister from sinister respects at that time. 2. If the nature of the point, or the condition of the Hearers do require it, then reduce other places of the Scripture that tend to the pressing of it.

3. Answer objections by clear distinctions.

Secondly, in confutation applying of it; First, it is necessary that it be shewed how evidently it is drawn from the main point, for that will be like the breaking out of a great light that scatters mist. 2. Let the errors be evidently declared. 3. Let reasons be brought to confute them, and annexed to that in the Text, so that first, they be found. 2. That they be clear to the understanding of the Hearers; and here may be an addition of answering objections.

2. Shewing ones opinion. 3. Resolving scruples.

3. For reproof that they may be absolute in six degrees. 1. Let the sin be set forth in its colours, and weighed in the ballance of the Sanctuary, and so the hainousnesse of it may be seen. 2. Let it be described to the full, by bringing it down to the particulars, else it will be too big a net, and men will find evasions, but if it be brought to the threads of particulars, none will get out, and if it be delivered in gross, it will fasten on none. 3. Let the persons be notified that are guilty, not by name or circumstances, that the Congregation may know, but that they may be convinced in their consciences, and that is done by delivering the signs of the vice we reprove. In diseases we see not the *Radices*, but the *Symptomes* of it, so we see not sin in the heart, but in the practice. Therefore signs are good. 4. Let reproof be renewed, not naked as it is drawn from the Text, but with

with other reasons, to make us afraid of committing it, as from the danger, the consequents, the effects, and Gods judgements on such sins: and here if speeches be edged with Rhetorick, to make a division between the marrow and the bones, it shall be fitly done. 5. The secret reasons must be answered, that keep men in the practice of sin, for if there be but one objection unanswered, the reproof will not fasten on them, for no man sinneth but by false reasons, therefore they are called *deceitful lusts*, and this is required, 2 Cor. 10. 4. *The weapons of our warfare are spiritual, casting down imaginations*, the word is λογισμοι.

6. Let such medicable rules be prescribed, as may keep men from it.

4. In exhortation to some vertue, or to the performance of some duty; this is absolved in *five* degrees.

1. Let the vertue exhorted be commended to the people, and set forth in the beauty of it, that so they may be stirred up to love and like it. 2. Let it be shewed how defective men are in practise of it; for men are as ready to arrogate in that, as to derogate in other things, to think they have it when they have it not. And this is done *two* ways; *First*, by bringing down that duty to particulars; more moles are seen in a little of the Sun-shine, then in the whole shade. *Secondly*, by describing the particular speeches and actions of men, shewing the difference between them; and this discovereth the disagreement in the minds of men.

3. Let exhortations be renewed not simply, but with motives to stir up to embrace the vertues, and to this it is needful that we use a cloud of arguments, let the speech be framed with such figures as becomes it. So that, *First*, it be with gravity: *secondly*, with concealing of art.

4. Let the false reasons be shewed that keep us from embracing of it; for either we think the practice of it brings into danger or difficulty; therefore let these be done away.

5. Shew them the way, the means how they may go

on, as if it be demanded what ground of Scripture, for this? I answer, for interpreting and dividing the Word, we have precepts, the working of it is from example, only let these cautions be added: *First*, In all points this kind of handling is not to be used; for sometime Explications, Reasons, or Confectary may be omitted as occasion serve, these transitions are not always manifested; but so the right rule be known, we may put them together as it seem good: I should have added several other directions, but I must defer them till another time.

AN



AN
 ANTIDOTE
 AGAINST
 HEART-FEARS.

JOHN 14. 1.

Let not your hearts be troubled.



He point that we delivered out of these words was this; That

It is the will and advice of Christ our Lord and Master, that our hearts should be established, and not be troubled in the day of fear.

Doct.

Our hearts should be established in the day of fear.

Now after we had delivered the reasons of this point, we came then to set down some means, how we might be capable of this advice and instruction, that our Lord and Saviour perswades us unto. Some of the means I have already opened unto you; *four* we handled in the fore-noon.

The *first* was, to set our selves another task, another

Means to keep the heart from fear.

em-

1. To divert the thoughts another way. *Heb. 10.* employment, and so divert our thoughts and affections from fears about these outward things. This point we opened at large, and shewed what effect it took in the case of Saint Paul and other Christians, *Heb. 10.* In Abraham, and his family in removing out of the Land where he had possessions: being he was mindful of another possession in Heaven, and regarding not the possessions he left.

2. Get a clear light by us:

Mark. 6. 49.

3. Not to promise our selves much from the world:

4. Get a humble heart.

Again, a second means we delivered was this, to get a clear light to burn by us, that so we be not mistaken in the apprehension of things: for this ground was here delivered, that nothing works upon the heart and affections of a man according to the truth of it, but evermore according to the apprehension. Indeed if the apprehension be joyned with truth, then it works according to the truth of it; or else the apprehension stirs up the affections. As in that example, *Mark. 6. 49.* The disciples were troubled when they saw Christ himself supposing that he had been a spirit.

A third means that we delivered, and opened at large in the fore-noon, was to take heed of promising our selves great matters from the things of this world: for this is a truth, when a mans hopes lift him up to Heaven, if he be disappointed of this home he is thrown down to Hell. Therefore we should use the things of the world, as if we used them not, according to Saint Pauls exhortation: then when a man useth them as if he used them not, he will be as if he had them not. Other things I added for the opening of this point.

Fourthly, The last thing that I touched in the fore-noon it was this, to labour to be humbled, labour I say, to be humbled under the hand of God: for as it is said a forward proud heart finds nothing good, nothing that it is contented with but it will pick quarrels with God, measure out what portion he will; So on the contrary, a spirit that is truly humbled, finds nothing but that which is good: Whatsoever God affords a man that is truly humbled, he takes it for a great favour and mercy. I opened

ed that place, *Isay. 49.* the Lord saith the *pastures of his Isay 49.* people should be in the *High wayes,* and on the *tops of the Mountains.* There is the poorest feeding of all, the grass is the shortest, there is nothing to be gotten, yet sheep will live and do well with such feeding, where the fat oxen would be starved: so a poor and mean Saint will pick a contented life, where a proud heart gets nothing but vexation, and trouble.

We proceed to a *fifth* means; for there are three more.

The *fifth* means we must add, which ought to take place before any other, and that is it which the Apostle speaks of, *Ephes. 6. 10. be strong in the Lord, and in the power of his might:* What is that? that is account and esteem the power of the Lord as your own. Now if a man had so much strength, and power of his own as the Lord hath, he would make no question that any man should be able to encounter with him, or any trouble or temptation in the world. Now if we were perswaded that the power and strength that God hath, were ours, that he would be ready to put it out for our comfort and deliverance that would stablish our hearts; as *David* saith, *be strong and he shall stablish your hearts: be strong, and rely on him, and then that will strengthen, and stablish your hearts.*

And here before we enter into conflict with trouble, take heed that we do not strengthen our selves in other things: this breeds a man much vexation of spirit in the day of fear and danger; because he gives his heart to rely upon a broken staff, the arm of flesh, and when these come to break, and disappoint him, he falls to the ground. Therefore, my brethren, however we be provided in regard of second means against the time of tryal, as for example, it may be we have healthfull bodies, good estates, and are full of friends in this countrey, and in forreign countreys, where we may betake our selves whatever may happen; yet we must look on these things as *David* did on his sword and his bow when he went to the battel, *I*

5.
To be strong
in Gods
strength.
Ephes. 6. 10.

An Antidote against Heart-fears.

will not trust in my bow, my sword shall not helpe me. Mark, he sayth not that his bow should help him, or his sword deliver him. Now surely *David* knew what his sword was, and what his bow could do: but before he set out, he gave these his good word, he made sure beforehand that these should not be his strength: and if he did overcome, they should not carry the praise and thanks of it, but he would be sure to reserve these for the Lord, which were his due. So we should do in other things, though we have this and that means to support, and sustain our selves, take heed that we be not strong in these, for these will deceive us.

You know, though a man of himself be never so weak and frail a creature, as indeed our hearts being conscious and privy, we are but earthen vessels, very brittle, capable of troubles, and sorrowes; and many paines, and much bitterness, and we have but little power to withstand them: now this is a cause of trembling and fear. But suppose we were weaker then we are; and frailer, yet notwithstanding if we have one to assist us, and second us and stand by us, that is able enough, as able as we desire, this makes us partakers of that strength. As for example, a feather, or any light thing that is easiest tossed with the wind, if it be tied fast to a rock, it partakes of the same firmness and stability with the rock. So we though we be never so frail, and easily tossed up and down with the storms of afflictions and troubles in the world, yet if we bind our selves with cords to the Lord, the Scripture pronounceth such to be a rock, constant. It is a metaphor that Christ useth.

Look to the tract of the ancient fathers, the patriarches, and other servants of God, where they found the Lord, we shall be sure to find him; he stands still, he is a rock now, as he was at the foundation of the world. Now then there are two things to be considered that will help us to do this, to be strong in the might of the Lord. *First*, Consider what God hath done, how he hath dealt

Two helps to
it.

1 To consider
what God
hath done for
others.

dealt with others in this case when they were under temptations, when they were in the point and heat of tryal. Look in *Psalm. 22.* there are diverse places in that *Psalm* to this purpose, I will onely name them. Not far from the beginning, *Our Fathers trusted upon thee, and thou heardest them, and they were delivered.* And so in the verse following there is a place to the like purpose, *they cryed to thee and thou deliverdest them, they trusted on thee and were not confounded.* This was one means whereby *David* got this strength of the Lord, because the Lord always dealt so with other of his servants, all those trusted in thee and were delivered. They made thee their strength, they were strong in thee, and they found thy strength to support them. And so in other places, *Psalm. 119-53.* you shall find such a place *David* was greatly perplexed, and troubled much; but saith he yet *nevertheless I called to mind the dayes of old, and was comforted within me.* So I comforted my self by calling to mind the dayes of old. *Psalm. 119-53.*

This is a great matter of comfort, and a reason why we should be strong in the Lord, because the Lord hath alway done so for others, there was never any that went away disappointed, but sped of that they sought for. Now if a man should hear a report of a fountain, that were excellent to cure such diseases: the man before he goes perhaps he hath no great conceit or opinion of it, but yet he will try: but all the way as he goes he meets with companies that come running one after another, and they tell him that they went as diseased as he, and he hears no news to the contrary at any hand, but they all agree that they are perfectly sound: this man will not imagine his case to be worse then the rest. So brethren, if you look back and consider all the examples of the children of God in all ages, if you hear but of one man that trusted in the Lord, and was not delivered, and supported, then let all this fall to the ground, let all we have said be accounted nothing: but if the Lord have never

disappointed any, let it be acknowledged as a truth, and encourage us to come to him.

2. Again, more particularly, consider what he hath done for us since we knew him, and were acquainted with him, since we came under his Government and protection. I make no question but he that hath had the hardest measure, he that hath felt the worst since he came into the world, yet he hath had some pledge of Gods mercy and favour towards him. Now this course we ought to take at all times, when we receive any favour as a pledge of Gods love, we should lay it up in our store-house and treasury. For the pledges of Gods love there is a double use to be made of them; Carnal, natural men go without that which is best, and most comfortable; for the present use it may be what they take, that is welcom; for God delivers them out of sicknesse, out of fear, &c. to a better estate and favour. Now a godly man besides the present comfort should lay up the things themselves. For there will be a day and time of necessity when we shall need these comforts, to strengthen our hearts. For alwayes the Lord deals not alike, he gives not alway a full cup, now it is necessary that a man should be provided with grounds of comfort for a day of need. In *Luke 9. 44.* there is a notable place. Christ there wrought a great miracle, he cast out a devil; and when the work was done, he comes to his Disciples, and bids them make this use of it, *Lay, or put these words, Let these sayings sink down into your ears.* When they were all amazed at the mighty power of God, at the power of Christ that had wrought this miracle in dispossessing a devil; but when they wondred every one at the thing that Jesus did, Christ said to his Disciples, *Let these sayings, &c.* that is, these works, mark what I have done, what you see you have an experiment of my power; and then he gives the reason, *For the Son of man shall be delivered into the hands of men, &c.* but they understood not these sayings. You will say how could this be understood? it seemeth hard, *Let these sayings*

Luke 9. 44.

sayings sink down into your ears; for the Son of man shall be delivered into the hands of men. As if he should have said, remember, now you have an experiment of my power and Godhead, let it be a means to strengthen you; for the dayes will come when your faith will be put to the tryal, when I shall be delivered into the hands of men, when you shall see me crucified, and then you will be ready to stagger, and waver in your hearts: Therefore now when you see an experiment of my power and ability, lay it up in your hearts, that you may be stablished in that day. So in divers places in the Psalms. *David took that course when he was in trouble, and fear and perplexity; he brings out of his Treasury ancient things, pledges of Gods love, and so he recovered himself.*

So, if a man can but get hold of a promise of God, he may work himself, and wind himself into the Armes of God; for this is like a rope, or a line taken out from him, if a man take hold of it by Faith, and depend upon it; That is the power of the Word of Truth, *Isay 50. 9. Isay 50. 9. I said not to Jacob seek my face in vain, but I the Lord declare faithful things.* I declare faithful words. So when God I say, hath given a man a promise *that he will not leave him nor forsake him.* First there is in every promise of that nature, there is a spiritual truth in it; and in the heart of a man that is a believer, there is a spirit of Faith likewise; and these two know one another. Now the spirit of Faith in the man meets there with the spirit of truth and power in the Word (in regard it comes from God) these joyn together, and draw a man close to God. So though a man see not God, yet he rests his soul, and stayes upon him, because he leans on that promise.

As as a Mariner at Sea that casts an Anchor, that holds the Ship, he sees not the Anchor, that falls to the bottom, yet he knows the Cable will hold it safe, the Ship may tesse the length of it, but no further. So the Anchor that the soul hath in the promises of God, it is fixed; now though a man see him not stand by and strengthen him in

Simile.

An Antidote against Heart-fears.

the tryal, yet he hath the Word of truth for it. And these promises, though it be a long time ere they speak, yet at such times as these then they speak. Before then, they are sealed up, and it is not known perfectly what treasure is in them, whether they be empty, or any thing worth; but when there comes a day of tryal, now is the the time; the Lord hath made such promises for such a day.

And here I must give you a caveat concerning this means. If you will be strong in the Lord make not haste, that is the phrase that is used, *he that believeth maketh not haste*: That is, he gives the Lord liberty, he lets him move round in his sphere, he is not ready to snatch deliverance out of his hand, but let the Lord take his own leisure; for then he will do things best. And this is an item that must be understood. The Lord notwithstanding those promises that are plentifully made for the safety and preservation of his, yet many times he defers the fulfilling of them to the last cast. Many times he will use all that liberty that he hath left himself: for indeed therefore it is left, he may use it when it seems good in his eyes: I mean a liberty in regard of the means how he will help, and of the time when he will help us; but further we know he hath left himself no liberty, but hath bound himself, and it is impossible he should deceive us, if we rest and rely on him for this, and cast our selves in the armes of God. Nay we make no question, as long as we have the promise of God and keep our hearts, and our faith close cleaving to that, we are sure the Lord in his own time will remember us, and come to us to deliver us.

Psalm 9.

Remember that which is said *Psalm 9. Salvation belongs to the Lord*. Therefore if it belong to him, let us take heed that we ascribe it to him not to be strong in any other. Even as the making of any thing in Art belongs to such and such a Trade, shoos to a shoo-maker, there are none makes them but those of that trade, and so for other things:
so

so Salvation belongs to the Lord, there is nothing in heaven or earth that can work salvation but he; all the help that is done in the earth he doth it himself.

Now the onely way for a man to make him his friend that is able to work it, is to ascribe it to him, to acknowledge it belongs to him, that he hath been the doer of it from the foundation of the World, and so will continue this blessed trade, and gracious manner of working and doing for his. So much now for the fift means, be strong in the Lord.

A sixth means is this, Wee must likewise compell, *6. Means:* and work our hearts to take this cordial, you have it, To consider *Rom. 8. 28. We know saith Saint Paul that all things work all shall work together for the best to those that love God. I say, let us have together for the best, Rom, 8. 28.* this perswasion in our hearts ready, that *all things shall work together for the best:* therefore, they shall not hurt thee: Now he saith they work together, that is to be marked; the Apostle saith not that this or that thing alone worketh for good to the servants of God. As now there are divers ingredients in a receipt; if a man take one or two or three, they may poyson and kill, and be deadly, but altogether being tempered by the Physician, are a preservative, and save life. So if a man stay Gods leisure, as before I said, to adde one thing to another, to do that he hath to do, as well as that he hath done; when you put all together, and make the up shot of all, you shall see and acknowledge it for the best. *David saith, It was good for him to have been in adversity.* Now certainly whatsoever hath been true, in regard of the time past, hath been true for the present then as now. It was as true for *David* when he was in adversity to say it is good for me to be afflicted, as well as after when he was come out of it to say it was good that he had been; for if it were not good, then it was never good. Therefore in regard of this, the assurance that all things shall work for good, we are commanded to give thanks in all things, *Ephes. 5. 25.* *Ephes. 5. 25.* There is great reason to thank God for all things, since

John 16.

since a part and portion of our comfort and happiness is in all things, in *John. 16.* Christ useth these words, he tells them that *they should mourn, and the world should rejoyce, but their sorrow should be turned into joy.* Now I conceive the meaning of those words not onely to be this, that they should have an exchange in time; their sorrow, and mourning should not last alway with them, but they should have a condition of comfort. But this I take it is further implied, that that joy and those comforts that succeeded their sorrow, that happiness should be answerable in the degree and quantity, to that sorrow, and sufferings they had. For you know when one thing is turned into another the more of the substance there is of that from which the conversion and change is made, so much accreus to that in which the change is made. As for example, in *John. 2.* we read of a change of water into wine. *There were six water pots full.* Now so much water as there was, so much wine when the miracle was wrought. If there had been twelve pots more, if they had been all full, there had been so much wine as there was water. So (brethren) the more sorrow and trouble, and affliction any man undergoes here; when a change comes, when the Lord comes about to us, and turns all, comfort comes in more abundance, it comes in more plenty. This I take to be the meaning of *David, Psal. 30. 11.* he useth the same word that Christ doth to his disciples, *thou hast turned my heaviness into joy;* and the latter part of the verse seems to favour this interpretation, *thou hast loosed my sackcloth, and girded me with gladness,* implying that as *David's* sorrow was large enough to make a garment of sackcloth: so his joy was large enough to make him a vesture of gladness.

Psalm 30. 11.

So we have this assurance that all shall work for the best; whatsoever God hath in hand to do with us, and however he deal by us, we shall see it to be best in the latter end: For God can draw light out of darkness: take that rule

rule that is the purest comfort, and light that is drawn out of darkness; I say God will do it; though it be hard, he will set his mighty hand to do it. In *Judges. 14. Sampson* slew a Lion that came roaring upon him: put the case that six Lions had come upon him roaring, if *Sampson* had been sure of the victory, and to have slain them as fast as they came on him, it had been no matter how many he had meet with: especially considering that within a few dayes after (as we see in the story) he came, and in the carkase of the Lion he found honey. This Lion resembles the troubles and afflictions of this world, that come roaring upon us, and threaten a deluge, and confusion: but we have the promise of God that cannot deceive us, *God will not suffer us to be tempted above that we are able, but with the temptation will give an issue.* Now what if they come never so thick, and roar never so loud? what if the waves threaten to overwhelm us? (as *David* saith) we are sure of the victory beforehand. As *Sampson* found honey in the carkase, so when we look back upon affliction conquered and subdued, we shall find honey in the carkase, that is abundance of comfort, and experience of the love of God helping us to go through them, and overcoming them.

But you will say, it is true, it may be God will give an issue, but it may be a great while first; alas! what shall we do in the mean time? If we had any thing to support and sustain our selves, this were something, we should be able to endure while Gods rod rested on us; but this fills our spirits full of bitterness, this is that which is gall and wormwood.

Object.

To this I answer, there is none of us that love our outward estate, that love our Children, and houses, better than a usurer loves his money, yet we see he usually takes this course, he puts it out of his hand a long time upon security, knowing that being abroad it works for him all the while, and will come home with advantage. Why

Ans. To wait Gods time.

X x

then

then should Christians make more ado, and trouble themselves more about this, if at any time God borrow these things at their hands, their life, or credit, or outward man; God takes them for a time that he may restore them again more rich, and plentiful then he took them.

Object.

But you will say, how shall we do in the mean time? yet we are not satisfied: alas if God should strip us of all comfort we do not know where to betake ourselves; what will become of us, we shall go out of home and harbor? usurers though they do so and so with their money, yet they keep so much by them that they may live upon, and they are rich men, &c.

Ans.

To this in a few words I answer, many times men that love money, we see what hard shift they make to live, though their money increase, we see they pinch and pine, so what if a Christian have nothing else to find himself with the comfort and contentment of his being, what if he have nothing to live by but faith, and a joyful expectation of deliverance, that he sees comming though afar off? Such a mans case is not much to be pitied, *Heb.* 11. 35. there is a notable place. It is said, *they are rack-ed not accepting deliverance*, they made not reckoning of deliverance, that is, they did not care for it, they did not desire it. What was the reason? It is said, *that they might obtain a better resurrection*. So they might have it at that day, at the great day, they cared not for the present what pain they did undergoe.

Heb. 11, 35.

Simile.

You know, it is a usual thing with men, if there be any great sum or payment of money comes to them, they say they desire rather to have the whole sum together though they stay longer then to have it by small parcels, it doth them little good. So if we were able to see and conceive it were better for us to have it at the day of the resurrection, it were better then to have our comfort, to have that reward together as it were that the Lord hath provided and laid up for us.

You

You see the Lord himself, that is wise for his glory, and more provident then we can be for our happiness and comfort, he hath taken this course to make one notable day of the world for his glory. You see in the mean time how he suffers himself to be contemned, and suffers an eclipse of his glory : he suffers men to live in rebellion, and opposition against him, he suffers men to swear, and blaspheme his name. Now it is in his power no question to strike dumb the swearer, as soon as the blasphemy is out of his mouth ; and to strike the Adulterer : yet these are wrapt up in silence, they hear no news from heaven of anger. What is the reason of this ? because God hath made a day of great assize, a more honourable day, and he hath reserved this honor for that day, to make that a notable day, as the Scripture calls it.

Secondly, I answer to the last objection, and that is more pertinent, and comfortable to the heart, when we question how we shall do in the mean time till deliverance be sent, if we be put upon hard service, and tryals.

I answer it is a most usual and common thing in the providence of God, and the dispensation of his goodness to his Church, when men are at the lowest ebbe in the world, and outwardly, then he makes a more plentiful supply of the inward comforts and consolations of his spirit, Mark, and remember ; for now it is not a thing that you must look to find till there be occasion. A man cannot know whether this be true or no till he have experience that the world leave him ; when he hath little comfort in the world, then he shall find the truth of this. You heard that place opened at large in the forenoon, *2 Cor. 5. 16. though our outward man perish our inward man is renewed day by day.* He saith not there, after our outward man is perished, when God hath pulled down the old building, he will build a new house : no, but in the while he takes the ruins a pieces, the timber of the out-

Inward comforts supply outward.

2 Cor. 5. 16.

An Antidote against Heart-fears.

ward man, and builds a new house, he makes it up in other comforts, so in 2 Cor. 1. 3. 4. *blessed be God the father of Christ, &c. Who comforteth us in all our tribulations,* he saith not that comforteth us after tribulation, but in the time of tribulation, so in 2 Cor. 11. *When I am weak, then I am strong.* This sounds as a riddle: that is, when I am full of infirmities, when I am compassed with heavy dangers, I am at the best pass, and strongest in the inward man. So David, Psalm. 94. 14. he saith there, *in the midst of my sorrowes and troubles thy comforts refreshed my soul.* David itayed not till his sorrow was past; but then when his troubles were about him, the Lords hand was to comfort him. And so diverse other places you shall find to the like purpose.

Now if you look you shall find examples of this. When had Abraham the father of the faithful, those frequent apparitions and revelations from God? was it not after he had left his countrey? When he was in his own land, among his possessions there was nothing but silence, but after he was abroad the Lord appeared to him from time to time. And so in one place after this. As long as Lot was with him to comfort him, there is no mention that the Lord revealed himself to him: but that is the particular expression, Gen. 18. 6. *Then saith he after Lot was departed from him the Lord came to Abraham and fell a talking with him,* and renewed that great promise, that *in him all the Nations of the world should be blessed.* So Jacob in his journey, when a man would have thought he had had the hardest nights lodging, that ever he had since he was a man upon the earth, when he had nothing but heaven for his Canopy and a hard stone for his pillow, he had the most glorious, and blessed vision of the ladder, that had the top of it in heaven, and the foot on earth.

So Hagar, she never had an Angel to comfort her till she wept by the well, and was cast out of her mistresses house. And so in the story of Joseph, we shall not finde it expressly said that *God was with him,* till he was in prison,

son, and there you shall find these very words. Not to name all passages to this purpose, in *Dan. 3.* Those three children, as they are called, they never had the familiar presence of the *fourth* man, till they were cast into the furnace. They might have gone long enough, and served God, and faithfully too, and yet never have had that interview, that presence in a visible manner of the *Sonne of God* standing by them if they had not been cast into the furnace. So Christ himself till he sweat drops of blood, we read not of Angels sent from Heaven, but then they were present to comfort him, *Luke 23. 43.* And so in the history of the Acts we shall find still the Apostles when they were brought to any danger, any trouble, any imprisonment, or the like, evermore there were messengers sent from Heaven to them. So we may assure our selves out of all these promises and experiences of the Saints of God, that then we are likeliest to have the quickest commerce, and the clearest interview between Heaven and us, we are like to hear ofttest from Heaven, and have more plenty of comforts from God, when we are deepest in trouble; when we are plunged in troubles in the World, then the Lord reacheth most plenty of joy from Heaven. Therefore as Christ saith *John 16.* concerning his presence with his Disciples, *It is expedient that I go, the Comforter cannot come else, but if I go I will send him to you.* *John 16.* So I say it is true, it is expedient for us that God depart from us in outward things; for till he leave us in these, the comforts of the Holy Ghost come not so purely to us, I say there is need that they should leave us that we may have those comforts. This is the sixth means, for us to assure our selves, and know this with Saint Paul, that *all things shall work for the best.*

There is onely one more remains, that is that which *Means. 7.* must go along with all the rest, Prayer. You know there *Prayer.* is a large Charter granted to prayer; but besides that general one, *Whatsoever we ask according to his will we shall receive*; there are special particular promises in this case,

Phil. 4. 6.

that if any man be driven to a strait and necessity, if he send this messenger into the presence of God, he shall have a guard sent down presently to him. Look in that place Phil. 4. 6. *In nothing be careful, saith the Apostle, but let your prayers and requests be made known to the Lord.* And what follows? *The peace of God which passeth understanding shall keep your hearts and mindes in the Love of God through Christ Jesus.* As if he should say, do but this, if you be in any extremity or distress, trouble not your selves and your thoughts about it; but this is your course, your onely wisdom is, let your requests be made known to God with thanksgiving.

I told you before, we must give thanks whatsoever the case was, because light is working out, for us as David saith *Light is sown for the righteous*; therefore a man hath cause to thank God as well when he sowes, as when he reaps, therefore the work must begin with thanksgiving; and then assure your selves that the *peace of God which passeth all understanding shall keep your hearts and mindes through Christ Jesus.* The word in the Original is properly, a warlike guard, that saveth from the assault of an enemy. Implying that if we make our case known to God, and be thankful, then he will send such a safe guard, such a garison of peace about your souls, that you shall enjoy your selves, and think your selves in a happy condition.

Quest.

Now because we are apt to enquire, but in what manner, how shall we finde our selves in such a case? What constitution of soul shall we have?

Answ.

Saith Saint Paul, this is more then I can tell you; it is a *peace which passeth understanding*: I cannot explain it, and tell you that, what manner of peace it is; but this you shall have, this is the operation, the nature and benefit of it, that it will guard your hearts through Christ; that peace that comes first from Jesus Christ, shall keep your hearts and minds from being troubled.

So our Saviour layes the same ground in another place,
John.

John 14. 27. My peace I leave you, my peace I give unto you, not as the World gives so give I; Let not your hearts be troubled. As if he should say, I leave you that which will preserve your souls in peace, peace of conscience, assurance of the favour of God: therefore since you have that means to keep you and save you, never let your hearts be troubled. In one place Christ speaketh thus to Peter, saith he, *Thinkest thou not that I can pray to my Father, and he will send me more then twelve Legions of Angels? but how then should the Scripture be fulfilled.* So I say, on the contrary, think you if you pray to your Father in Heaven, that he will not send this peace to guard your souls? how should the Scripture else be fulfilled? For there is one and the same authority of Scripture, that if none for Christs sake shall be frustrate, or falsified, much more (if there were any difference) is it true of every particular promise of grace and mercy made to those that belong to God. So now you have the seventh and last means, whereby to establish and strengthen our hearts in the day of fear.

But now happily you will object and say, It is true, these things that you deliver may be good, and to purpose, but alas, I find little strength in my heart, I am the same man I was, I find no great courage or resolution wrought in me.

Object.

To this I answer; First, my brethren, you must first gather sticks and make a fire, before you can warm your selves: you must first gather these and the like savoury meditations out of the Word of God, before you can find the strength and vertue of them upon your souls and consciences. It is an old report concerning the Phenix (it is no matter for the truth of it, it concerns us not) when it is about to die, she gathers in *Arabia*, plenty of spices that are odouriferous, Calamus and the like, and she Sun sets fire on them, and the bird burns her self to ashes in the midst of the perfume: so my brethren, if in the dayes of peace and health we gather sweet meditations and considerations, out of the Word of God, we shall

Ans.

An Antidote against Heart-fears.

shall find in the day of need the Holy Ghost will come, and set all on fire as it were; and so whensoever you offer your sacrifice to God, whether it be your life, or estate, or whatsoever, it will not onely be a savour of a sweet smell in the nostrils of God, but in your own souls you will find it a sweet and comfortable thing to offer up your sacrifice in the midst of those strong and sweet perfumes.

Again, whereas you say, you have not that great strength of spirit wrought in you. It is no great matter; for the present, the Lord doth not call you to these troubles, he puts you not upon that service. You must know that such things as these, that strengthen the spirit, God gives them not to boast of. If a man had them now, what would he do? he would boast of them; such excellent gifts as these are not for this purpose, but for our use and Gods glory. We must look for this to be done in the day of necessity, when we have need of it. Then we shall be just in the case of *Sampson*, *Judg. 16.* after his hair was cut off, the Lord departed from him, and he was as another man: yet when the Lord had another piece of business for him, at that time the Lord restored his strength, and so he pulled the beams, and supports, and pillars of the house upon the Philistines heads. So the Apostles of our Lord and Saviour, *Mat. 10.* It is said, *In that very hour, when you are brought before Rulers, be not careful what you shall answer, for in that hour it shall be given you.* Now if a man had come before that hour and time, surely the Apostles had been but like other men, they could have said no more for themselves, they could no more have convinced their adversaries, &c. but the Lord promised to give it in that hour. So brethren, this is a ground of comfort, God will work strength in that hour, in the time of affliction, the Lord sees we may do him service in that day, and therefore he will make us strong.

Judg. 16.

Object.

But still you will reply, you are sure it is not so with you,

you, you have found experience of the contrary, you have had far less tryals and afflictions, then happily may befall you, or are like to befall you, and you have found your selves much distempered. You will say, I was not able to run with the foot-men, how shall I hold out with the horse?

To this I answer divers things.

First, it may be a mans strength may increase more afterwards, then it was at the first, then the same burden is not the same, when there is a disproportion of strength and enabling to bear it. As *Abraham*, *Gen. 12.* you shall find that he was another manner of man, then he was, *Gen. 22.* for when the tryall was but little, he began to falter, when he went into *Egypt*: but when he came to offer *Isaac*, he was couragious, and stuck close to God.

Ans^w.

1.

Gen. 12.

Gen. 22.

Again, *secondly*, I answer, there may be another reason why there may be a less affliction, and it may be born with much impatience, when a great and heavy one may be born with more patience and more comfort. The reason hereof is this, because when a man hath but one particular loss, when a man hath but a light cross, this serves onely to provoke and stir up corruption in him, and then a man (as it were) is armed against God, then he is ready to fight against him: but now if the temptation or tryal be a sore, and through temptation, it will vanquish and subdue corruption, and bring him on his knees, and so he falls flat before the Lord: In such a case I say, a man that hath his corruption subdued, though it were a tryal ten times greater, and more sore, yet he may live upon better terms with the Lord, and more comfortably then another man with a lighter cross.

2.

Great afflictions may be born with more patience then less.

As it falls out many times in the time of War and hostility between two Cities or Nations, the weaker part in the time of War indures and sustains more inconvenience and blood-shed, and loss of men, then after the full conquest is made, especially if the government of the Conqueror be moderate and just, as it is sometimes. So

Simile.

An Antidote against Heart fears.

as long as a man stands out with God in pride of spirit, and will not yield, he lives far more uncomfortably then when he is truly humbled and subjected to God.

Thirdly and lastly, these general and greater afflictions may be born more comfortably, and a less may more disquiet and trouble the heart; because when a man hath been afflicted but in some one thing, or a few things, and hath many outward contentments and comforts yet remaining to him; this is the usual course of men in such a case, they think when their spirits are bruised and wounded with grief of heart, they have lost such a friend, they have lost part of such an Estate or credit, then presently they fall to other things that are left them, and they think to make themselves whole there; when they have lost their contentment in one particular they enjoy, they think to make them whole, and to supply it with the outward things that remain. This succeeds not, because the wound that is made in the spirit, by the loss of that whatsoever it be thou art crossed with, it may be the anger of the Lord is mixed with it; it may be the arrow of the Lord sticks in thy soul. Now if that be thy case, all the outward application of comforts of the world will not do the turn. Onely that hand that strook the arrow in our side is able to pluck it out of us.

And we see nothing more frequent and usual in the world; men as long as they have other things to solace themselves with, to set their delight on, they never go to God. If a man go to God for comfort, it is (as it were) because he shuts every door else against him, he hath no passage else, that he must needs go that way, or no way. Therefore as long as God affords men the things of the world to solace and comfort them, they do their utmost to seek it there; but when God takes away all things, and strikes away every prop, that he hath nothing to rest on: (as the Dove that Noah sent, that had no rest for the sole of her foot, till she returned to the Ark) this forceth a man of

necessity to the Lord. Now though the wound were ten times more grievous and heavy, coming to the right Physician, the Lord that made the wound, he can cure it, and comfort a man again. If a man have but a scratch with a pin, if he have an unskilful Chyrurgion, the wound goes on to ranckle more and more, and at last it costs a man his life. On the other side, if a man have a wound that is dangerous, if he go to one that is skilfull, this man recovers and lives in the world. So many times, many men live with disquiet minds, they go to the world and seek to be whole there, they seek their Physician there, and make the wound that is made worse, and the latter end is worse then the beginning. But now, though a man be never so empty of comfort, and be struck down, and the hand of God be never so heavy upon him, if he go to God and seek to him, the Lord is able to make him a comfortable man again, and to revive his spirit, and bring him again from the grave. So we see that objection fully answered, that though we be not able to stand under lighter afflictions, we may be able and strong enough to bear greater. So much for this time.



THE LAVV
OF
SIN and GRACE
COMBATING.

Rom. 7. 23.

But I see another Law in my members warring against the law of my mind and leading me captive to the law of sin which is in my members.



Hat which is to be done for the solemnity of this day, || (which hath been most profitable, and necessarily set a part by the Church, for the remembrance of our deliverance from the Gun-powder Treason) I leave it to be performed by another. We have now pitched upon a text which will serve for our particular use. This day indeed puts us in mind

|| Novem. 5.

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of a great Treason, which was intended against the whole State, both of Church and Common-wealth; and this will put us in mind of a Treason within us. Now it is true, that these outward Treasons, and when we hear of Wars and rumours of Wars, such things as are terrible to us, every man is ready to be affected & affrighted with things of this nature, change of state, loss of goods, abreption of life, these things are naturally terrible to us, the very hearing of them. But this now is a War within, which is much more dangerous, and concerns every one of us to be affected with a thousand times more, for it is a deadly War, a War that devours the soul; the other destroys onely the body, this is a War which kills us with an everlasting death, when as the other is onely the loss of a temporal life. And this is a War which is for the most part forgotten, and not minded; for it is a fight that makes no noise, it comes not with the sound of drums and trumpets, it carrieth along with it no terrible appearance, hence it is that we think of it but little. Now what do we serve for, that are the watch-men of your souls, but to stir you up to a mindfulness of this War? to sound an allarm to you, and if you will be stirred up to work your deliverance, well, if not, we have delivered our own souls, and he that perisheth, his blood shall be upon his own head.

In this Chapter, in the verse before my Text, the Apostle *Paul* triumpheth in that liberty which he had through the grace of God; *I delight*, saith he, *in the Law of God concerning the inner man*, though I find many temptations to the contrary. But when he had exprest that triumph, he comes now with another caution, which he expresteth in these words that I have read; *But I see another Law in my members warring against the Law of my mind, and leading me captive to the Law of sin that is in my members*. That is, I find in my self a strong inclination, a strong habit of sin, carrying me violently to that which is evil. Now this he sets forth by these properties.

First,

First, he calls it a *Law*.

Secondly, he saith, it is a *Law in his members*.

Thirdly, he describes it from the opposite, it is such a *Law as fights with the Law of his mind*.

Lastly, he describes it from the effect or event, and succeeds that this *Law in his members* hath against the *Law of his mind*, it sometimes carried him captive to the *Law of sin*, which was in his members. So that you shall find these five things put together in the Text.

First, that there is a *Law*, that is, a strong inclination to evil which is in every mans nature.

Secondly, this *Law* lies not idle, but it fighteth and warreth; I find saith he, a *Law in my members warring against the Law in my mind*.

Thirdly, though they do fight and contend, yet in every regenerate man it finds resistance, therefore he saith, *It fights against the Law of his mind*, that is, there is a *Law*, a strong inclination to good in every regenerate man, which makes resistance against this *Law of sin*.

Fourthly, though this *Law of sin* do find resistance, yet it sometimes prevails; for he saith, it leads him captive to the *Law of sin*, sometimes it overcometh and overruleth.

Lastly, though it do overcome, yet never doth any regenerate man lie under this captivity; for in that he saith it carryeth him captive, it argueth reluctancy, a keeping a stir to vindicate himself from that bondage to his former liberty. So you see by this the full meaning of the words. But for the present, we will pitch upon these two points, which we will handle at this time.

First of all, That there is a *Law of sin in every mans nature*, strongly inclining him to that which is evil. Secondly, That in every regenerate man there is a *Law of grace* resisting that, and strongly inclining him to that which is good. To begin with the first; I say,

There

The Law of Sin and Grace Combating.

Doct.

There is a
law of sin in
everymans na-
ture enclining
him to that
which is evil.

*There is a law of sin in every mans nature strongly in-
clining him to that which evil.*

For the better understanding of this, we must know that there are two laws on both sides; There is the Law of God expressed in the Scriptures which is without, and there is a Law within every regenerate man, that is, the regenerate part, that which the Scripture calls the spirit, and this agreeth with the Law of God in every thing; so far forth as a man is regenerate, so far he agrees with the Law of God. Even as you see one tally agrees with another, so doth the regenerate part within, and the Law of God without, agree together. On the other side again there are two Laws likewise. First the Law of sin which is without us; that is, the very decalogue (as I may call it) or the summary of evil which the Devil prescribes to his servants; and then there is answerable within, another Law paralleling that Law of sin without, and that is a strong habit, a strong inclination which carrieth the unregenerate man violently to sin against God; and this the Scripture calls by divers names, sometimes it calls it *The old Adam*, sometimes it calls it *flesh*; because it deadens and dulls the spirit. Sometimes it is called the *body of sin*, because it is the very heap of lusts. Sometimes it is called the *body of death*, because it leads to death and destruction.

What this in-
clination is.

Now that I may fully open unto you what this strong inclination is, we will go no further then this very verse we have read; for you shall have it described by these four things.

First, it is a Law.

Secondly, a Law in the members.

Thirdly, it is a Law that fighteth.

Fourthly, it is a Law that sometimes prevails, and leads us captive. We will go through them all very briefly.

x. It is a Law.

First, It is said to be a Law; because as a Law it commands with authority; so doth this incline us to ill, it commands strongly, so that it will not be refused. And
again,

again, as it commands, so it forbids as powerfully, and will not be denied. It commands that which is evil to be done by us, and carries us strongly to it; and it forbids us the doing of that which is good as powerfully. The Apostle speaks of some, *2 Pet. Having eyes full of adultery that cannot cease to sin.*

Again, it is called a Law because it punisheth and rewardeth as a Law doth; for a Law is nothing else but that rule that hath threatnings joyned to the breach of it, and rewards for the obedience thereof. So hath this law of sinne that is in us, if we do obey, it rewards us with pleasure, *The pleasures of sin for a season*: if we disobey, it punisheth us again with grief. As we shall see *Abab* when he had a little resisted this Law, how this Law of sinne punished him, it laid him sick upon his bed. And so *Amnon* when a stop was put in the course of this Law that was in his members, it made him sick. In this respect it is said to be a Law, because it commands powerfully, and because it punisheth and rewards as a Law.

Secondly, It is said to be a Law in our members; and that *first*, because it inclines us to evil, not morally evil; as when a man perswades a man by strength of reason to a thing. But physically, and naturally; that look what a natural inclination there is in the stomach to eat and to drink, such a natural propensness and inclination there is in the heart of a natural man to sin. As you see a wheel when a weight is hung upon it, it goes, and it cannot chuse but go. So is it with the nature of a man, it inclines him unto evil naturally, and he cannot resist it.

Secondly, It is said to be a Law of the members because it discovers it self in the members; that is, in the faculties of the soul, and the members of the body, whensoever they come to be used in the performance of any holy duty. For as you see it is in the body, if there be a lameness or soreness in any member, perhaps for the present you see it not, nor feel it not till you come to use that member. So it is with the Law of sin, in our members when we sit

2.
A law in the members.

Simile.

at quiet and go not about any duty of holy obedience, this Law lies still in the soul, and is quiet : but when the faculties are to be acted, when the member is called forth to do a thing ; when a work is to be performed that is good, then the Law of the members discovers it self. Then you shall find the lameness, the crookedness the sourness, the backwardness that is in your hearts to do any thing that is good.

And last of all it is called the Law of the members ; because, though it be also in the will and in the mind, and in those higher parts of the soul, yet chiefly it is operative in the members, there you shall see it most. As on the other side, the Law of grace, though it be in the whole man, regulating, and guiding the whole outward man, yet it rests especially in the mind and the will ; as you see light is most in the candle though it shine through the horns of the lantern : so this is called, a *Law in the members*, because though it reach to the inward parts of the soul, yet it is chiefly seen, and is most operative in the members. Thus you see why it is called a Law, and why a Law of the members.

3:
It is a warring
Law.
Simile.

Thirdly, it is added here that it is a warring Law, it is a Law that wars or fights against the Law of the mind. Now it is said to be so, because it breaks the Law of God, it makes resistance, it goes out of compass. So that as in a state, while men carry themselves, orderly, and live by the Laws, they are reckoned good subjects, but when they grow mutinous against the Lawes, and their lawful Prince then they are accounted rebels : so is it with our affections so long as they keep within compass, and contain themselves in their own spear that the Lord hath appointed them to move in, so long they are called ordinate affections : but when they exceed their measure, and flow over their banks, then they are said to be warring lusts, inordinate lusts.

As for example in *Rachel*, the desire of Children was a lawful thing ; but when she came to be so importunate, and

and so unreasonable, so excessive in her desire that either she must have Children or else she must die, then it was a warring lust. So was *Esaus* desire of pottage. It is a lawful thing to desire the things of this life, the comforts of this life, but to desire them in that measure: in that excess, it degenerates from an ordinate affection, and turns to an unruly lust. Such was *Dauids* desire of numbring the people. And therefore it is not without cause that the holy-Ghost useth this expression here, *I find*, saith the Apostle, *a Law in my members warring*: For as the word in the Original signifies, it wageth a war against the Law of the mind, even as one army doth against another. For there are a Legion of lusts, an army of lusts fighting against an army of graces.

And if we shall a little open this to you, you shall see that it wageth war, and exerciseth a fight, in that manner that one army doth against another: For

How it war-
reth.

First, This Law in our members, these warring, fighting lusts, they take the bridges, they keep the passages, that is, when we are about to perform any good duty, it stops us in our proceedings, and suffers us not to do it. If a man have any good motion, or intention put into his mind, to pray, to hear the word, or to do any other holy duty, then commeth a prohibition: this Law hath a prohibiting party in the soul, that stayes the proceedings. As you see Saint Paul often complains that *when he would do good evil was present with him*. That is, he found a prohibition in his flesh; so that either the mind is taken off from the main duty, or it causeth us to omit the duty, altogether; or if it cannot do that, it hinders us from such a lively performance of it, that is required: or if it cannot do that neither, yet it puts us upon the doing of the duty, for evil ends, for vain glory, &c. And this is one part of the war, it stops the passages.

1.

They stop
the passages.

But this is not all, it doth not onely hinder us from doing that which is good, barely resisting; but it goes further.

2
Provokes to
ill.

The Law of Sin and Grace Combating.

ther it instigates and provokes us to that which is evil: Therefore this Law is said to *fight against the soul* by way of *lusting*, *The flesh lusteth against the spirit*, that is, it fighteth, as fire fighteth with water, or sickness with health: for as in sickness, sickness not only hindereth those operations which we might otherwise perform, but it likewise weakens that strength, that vigour of the body which should make us able to resist it: so is it with this Law in our members it doth not only hinder from doing good, but it weaketh those good things that are in us, yea it extinguisheth them, as we shall see it oft by experience, those that have good things in them by education and the like, how they are deadened and damped when they suffer these warring lusts to prevail against them.

3.
It is watchful.

Moreover as it hinders us in good, and instigates to evil, so it doth it not sluggish; but as the manner is in war they keep watch continually: so this Law in the members, it never slumbers truly, it never keeps any conditions of peace, but is ready to take all occasions, it lies in continual ambush; and therefore if we sleep at any time and stand not upon our guard, and watch; if we fall to surfeiting and drunkenness, and neglect our watch by any kind of excess, it is ready to take the advantage: as *Abab* did of the Army of *Benhadad*, or as *David* did the *Philistines* at *Ziglag*, he came upon them when they were all eating, and drinking, and dancing and making merry. So this law in our members when we have forgotten our selves at any time. When we exceed in our pleasures, for this you must take for a rule, when there is any excess, be it in things lawful, that putteth us into a spiritual slumber, we lie open unto the advantage of our adversaries: therefore the rule is *be sober and watch, lest you enter into temptation.* That is you shall surely enter into temptation if you watch not, and you cannot watch except you be sober, that is except you be temperate in the use of all lawful things: Let there be any excess in sports, and recreations, in meats, and drinks, it casts

casts us into a slumber, and then this enemy takes advantage against us.

Therefore in a word, let us never think to have an end of this War, to be at peace: for it doth not onely watch diligently: but if at any time this Law in our members be wasted and spent, that is, if it give over for a fit, yet it gets a new supply, and gather together its forces again. That lust that is dispelled to day, gathers new forces against to morrow. Partly, because it hath some strong holds within us, to which it retireth for a fit. And partly because there is a root of sin in us which breedeth new blossoms. And as it is in your gardens, though you weed them to day, yet you shall find them full of weeds again within a few dayes; so it is with our hearts, there is still a new root of corruption that keeps place, and sprouts up as oft as they are suppressed.

Simile.

And lastly, to add one thing more, it is such a War as ^{4.} it useth stratagems. It is not without stratagems and wiles. That as it is in War, ^{gem.} we do not onely go to it by main force, but we use many devices, and advantages, and wiles, and policies to prevail against the enemy. So in this War, you shall see here, this Law in the members, if you observe the proceedings of it, you shall find how it strengthens its faction in us by policies: so that when any good motion cometh, it hath most voices to cry it down: therefore it works in us an ill opinion of the wayes of God, of the strictness and purity of Religion, it makes us think well of luke-warmness. And besides, it possesseth the in-queports, the fences, & admitteth no objects but those that agree with it. And again, it draws us from our strong holds, from prayer, from hearing the Word, from holy performances: as *Joshua* did the men of *Ai*, when he drew them from the City, such a stratagem it useth, and that makes it dangerous to us; when we are drawn from our strong holds, as the Conies from their burroughs, then it soon cosens us, and easily takes us. Again, it takes away supply from the inward man; as you see the *Phi-*

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listines in the time of hostility between them and the Israelites, they would not suffer a Smith to be in Israel: so this Law takes away the supply that should be given to the regenerate part. Again, it affrights us with false fears, as you know it was the stratagem that Gideon used in his War, he came upon the Host of the Medianites in such a manner, that he put them all in a fear, he deceived them with a false fear. So this Law of our members, affrights us with false fears, perswades us, that such and such lusts can never be overcome; it tells us, that perfect walking with God will never stand with the times, we shall never come to preferment, nor rise in the world, if we observe the purity of Religion, and the like.

Again, it draws us from God, in that it sets us upon those things that are contrary to him, it causeth us to rebel against him. When his Law commands one thing, it puts a contrary inclination into us, whereby we resist the Law of God, and are led captive to this Law of sin, and indeed at last to death and destruction. These things if we considered aright, we should not be so negligent in maintaining this War as we are: this is the fight that this Law in our members hath. I say, consider the stratagems, it many times assaults us with light skirmishes, and after brings in the main battel, which we observe not. Thus Peter was foiled, he was first brought into the High-Priests Hall out of curiosity, to see and to hear, and then afterwards fell to the denial of his Master. David was first drawn to less sins, and then to greater. So likewise Salomon.

These stratagems it useth, which every man must be careful to observe, that he may grow expert in this War. But I will not stand to enlarge this any further. You see then these three things; It is a Law, a Law in the members, and a Law that warres against the Law of the mind.

Now the last is, that it leads us captive, and that it doth

doth so, you shall see from these particulars.

You know, one part of captivity or bondage, is for a man to be detained in a strange Country, to be kept in prison, to be kept from his friends, and from his business and employment at home. So doth this Law in our members, it detains us in our own Country, it keeps us from God, from the things that are heavenly, where our conversation ought to be continually: it keeps us in prison, it with-holds us from those that are our proper companions.

And then again, you see in bondage there is no rest given to those that are slaves, so this Law in our members, it breedeth a restlessness, it gives us no leave to eat, or drink, or sleep: that is, it so hurries the souls of men to and fro, it so occupies the thoughts, it so takes up a mans affections, that he is still busied in doing the things it commands, *There is no rest saith my God to the wicked.*

Again, in bondage there are hard tasks put upon men, as you know it was part of the bondage of the children of Israel in Egypt, that the Egyptians gave them more to do then they could possibly compass, they were to make so many tale of Brick, and yet they were not allowed the materials. So is it in this captivity, our lusts give us more to do then we can perform. The lust of pride and ambition in *Haman*, we see it set him on more then he could possibly compass. The lust of covetousness in *Ahab* for *Naboths* Vineyard, you see how hardly it charged him, and what difficult things it put him upon.

Again, it addeth this to it, if there be not a performance of what it requires, as the Task-Masters in Egypt did to the children of Israel, they beat them: so if we cannot do the things that these lusts sets us about, as the Apostle expresseth it, *1 Tim. 5. They pierce us through with many sorrows.* That which is said there of the lust of riches, may be said of any other lust, when it is

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is not satisfied, it pierceth us through with many sorrows.

1 Tim. 6.

Lastly, as in bondage a man is set on work, about business which is not for his own good, but onely for the advantage of his Master that commands him: so doth this Law in our members, it sets us about a work that stands onely with our hurt: Therefore in that place, 1 Tim. 6. they are called *hurtful lusts*, that is, lusts that hurt the party, *that fight against the soul*, and indeed are onely for the profit of the Devil. And herein they deceive us, so that we think that we do our selves a great pleasure, and that we act that which is for our own profit and advantage, and yet in the mean time there is no thing redounds to the soul but hurt, the advantage is onely to Satan. We carry *Uriah's Letter*, which we think to be for our own advantage, and indeed it is for our destruction: Therefore as they are said to be *hurtful lusts*, so it is added, they are *foolish lusts*, that is, we are fools for our labour, in yielding to their commands. So now you see these four things: That as it is a Law, a Law of the members, a Law that warreth, so it is a Law that in warring, leads captive. And so much shall serve for the explication of the first point. Namely, that there is a strong inclination in every mans nature, leading him captive, or carrying him strongly to that which is evil.

Now Secondly, I add again to this, That

Doct.

The Law of the mind in the regenerate carrieth them to that which is good.

In every regenerate man there is a contrary Law, a Law of his mind, resisting this Law in his members, and carrying him as powerfully to do that which is good.

And this is a Law, even as the other is, because it commands and forbids powerfully, it so commands us to do a duty, to perform an action of new obedience, that w^h shall it gives us strength and ability to perform it; as the Apostle saith, *I am able to do all things through Christ that strengthneth me.* And again, it forbids as powerfully, as we see in *Joseph*, when he had that temptation from

from his Mistriſs, ſaith he, *How dare I do this and ſin againſt God?* That is, there was a certain Law within him, that came with a prohibition, that would not ſuffer him to do it.

Again, it puniſheth and rewardeth as the other; if we do well, and reſiſt the other, it reſreſheth us with joy *unſpeakable and glorious*; if we do not obey it, it breedeth remorse within us. As we ſee in *David*, when he had ſinned in cutting off the lap of *Sauls* garment, his heart ſmote him. Now it is ſaid to be the Law of the mind, becauſe it wonderouſly enlargeth the mind, to ſee the wondrous things contained in the Law of God, it enlighteneth the mind, *We are renewed in the ſpirit of our mind*, to ſee thoſe things that others ſee not, to ſee the ſecrets of God. You may read over the Bible an hundred times, and yet know nothing, except you have it in the ſpirit of your minds.

2.
Why called
the Law of
the mind.

Again, it not onely reveals theſe truths to you that are regenerate, but likewiſe it puts a ſtrong inclination into your minds to do them. And therefore it is a part of the Covenant, *Jer. 32. 40. I will put my Law into their hearts, that they may fear my Name*, that is, I will ſo ingraft it in their hearts, that they ſhall not onely know my will, but they ſhall have a ſtrong inclination to do it; they ſhall be careful to pleaſe me, and fearful to offend me.

Yea, not onely ſo, it doth not onely enlighten us, and give us a ſtrong inclination to do it, but when we come to the performance, it gives us ability to do it. Other men have good deſires, and good motions and purpoſes, but when they come to the birth, they have no ſtrength to bring forth. New purpoſes are in them, as new wine in old bottles, or as new pieces to old cloathes.

When a man hath an old nature ſtill, though he have good deſires, and now and then, new purpoſes and reſolutions, yet they abide not there, they are not fruitfull there; but this Law doth not onely put good intentions into a man, but when they come to the performance, it

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gives the deed as well as the will; *He works in us both the will and the deed also.* Now as this is a Law you see, and such a Law of the mind.

3. So likewise, it is a Law that makes resistance: for that
It makes resistance. is intimated in these words, *Warring against the Law of my mind*, that is, it resists the Law of sin, and fights against it. In a regenerate man, there is a certain strong habit, a certain strong inclination, which is called the spirit, or the regenerate part, which runs in a contrary course to the Law of sin: and whensoever the Law of sin assaults us, this makes resistance, and carries us a contrary way.

Object. Only this is here carefully to be observed, that we be not deceived herein. For this objection may be made; Is this proper onely to regenerate men? There are many men besides that were never acquainted with this work of regeneration, yet such a man finds resistance in himself, he finds something in himself that opposeth this Law of his members. For there is a natural conscience in a man, there is another Law which is like this Law of the mind, and it makes resistance in the natural man as well as it; which is spoken of, Rom. 2. 15. the Apostle there speaks of the *Law written in the minds of the Gentiles*; having not a Law, they do the things that are written in the Law, *being a Law to themselves*, &c. So that you must know and mark, that in a man that is yet but a meer natural man, that is not yet regenerate, there may be a very strong resistance of that which is evil: yea, he may make conscience of many things in secret, it may make him keep a constant course in the performance of many duties, when no eye seeth him. There is a certain vigor and strength in the natural conscience, which shews it self upon occasion, and yet it differeth much from that Law of the regenerate part, which fighteth against the Law of sin. You will say, how shall we know it?

Because this is a matter of great moment therefore I will shew you the difference in these five things.

First of all, when the natural conscience (the law that the Apostle there speaketh of which sheweth the effect in the conscience, when that) strives against the Law in the members, it is no more but the contention of that one part of the soul. There may be a light which discovers that which is evil, which may cause a man to approve of that which is good: but this light is kept within the compass of the conscience, and goeth no further, it doth not enlighten the whole soul. As you may see, a spark of fire may lie in a dark room, which you may see there, but it doth not enlighten all the room as a candle doth when it cometh. After this manner there may be many sparks of truth, which may lie in the conscience of a natural man, there he seeth them, and observeth them, but they do not enlighten the whole soul; that is, this light is not shed into the rest of the faculties, the will and affections are not wrought upon by it; therefore the contention is onely in the conscience, and that part of the soul.

But now in the fight of the regenerate it is quite otherwise; there every faculty, all the faculties fight in their courses, as it is said the *stars fought against Sisera*. A man fights against it in his judgement, in his understanding, in his will and affections. That is, a man that is sanctified, he is enlightened to looke upon sin with another eye then before. When he looked on his beloved lust before, he looked on it as one that which was pleasant and profitable to him: now he looks on it as poyson, as an enemy, as a thing contrary to him; so that he fights against sin in his judgement. And while a man fights against sin in his judgement, though it may sometimes transport him, yet so long as his judgement is right, I say when that is set right, there is a continual fighting against sin: for it is one thing to know, and approve; but when the bent of the mind is set against sin, then when the pas-

Ans.

Differences between natural conscience and the Law of the mind in the regenerate.

In the combatants.

sion is past he returns again, and goes on in the wayes of godlinesse.

And then as he fights against this Law in his mind, so likewise he doth it in his will, as Saint *Paul* saith, *I do the things that I would not*, as if he should say, my will stands firm, though sometimes I am transported. And so *Joshua*, *I and my house will serve the Lord*. That is, there was a fixed, constant mature, resolute will to do that which was good. So *David*, oft we shall hear him say, *I have sworn to run the wayes of thy commandements*.

Eccles. 9.

And as in the mind and will, so likewise in the affections, the affections fight against this Law of sin, in a man that is regenerate, he fears an oath, it is the expression in, *Eccles. 9.* that is, his fear is set a work against sin. And so his desire, *My heart breaks for the desire I have after thy commandements*, *Psal. 119.* As if he should say, If I had my desire, there is nothing that I would wish so soon as to have my sinful lusts mortified, to have my soul enabled to keep thy commandements. And so for joy, *I rejoyce greatly*, saith *David*, *to keep thy commandements*. And so for sorrow, *Peter wept bitterly*. This is the first difference in a natural man, the combat is onely between the conscience and the rest of the soul: but in the regenerate, the whole soul, all the parts and faculties fight against this Law in the members, this law of sin.

2.
In the manner
of the fight.

Again as there is a difference in the combatants, so secondly, there is a difference in the manner of the fight. A natural man though he make resistance, yet it is but a faint resistance; he fights as one that is not willing to overcome, or cares not whether he get the victory or no; he gives but a faint denial. When a suitor is but faintly denied, we know it makes him the more importunate. So we shall see *Balaam*, when the messengers came from *Balaak* King of *Moab* he indeed gave them a denial, but it was such a kind of denial as that they saw he had a good will to the journey notwithstanding; therefore they did not give over to importune him. So the prophet that

that came to *Bethel*, when he began to enter into tears with the old Prophet, we see he was not strong and peremptory in the resistance; a parleying castle we know will not long hold out: when we come to these faint denials, and no more, there is no likelihood of prevailing.

Simile.

Now the resistance that the regenerate part makes, it is a strong, and resolute resistance, like that of *Saint Paul* when he was to go to *Jerusalem*, *why do you weep, and break my heart* (saith he) *I am not onely ready to be bound, but to die for the Name of Christ*? Like that of *David*, *what have I to do with you yee sons of Zerviah*? So I say, this regenerate part, it fights not faintly against the Law in the members, but it fights strongly, like a hearty enemy, whom nothing will satisfie, but a conquest.

Secondly, for the manner of fighting this is another property in it that the regenerate part doth not dally with sin: for it fights out of enmity, and when there is an enmity there, a man will not indure any thing, no not the very appearance of evil. As a Pigeon that hates the Hawk will not endure the feather of a Hawk. So it is with the regenerate part, it will not onely abstain from gross sins, but from every thing that is called evil from the tincture, from the garment spotted with the flesh. Whereas a natural man perhaps abstains from the gross act, but comes as near as he can to the brink of sin. Many men will resolve never to be drunk, yet you shall find them go to the tavern, and sit there till they be overtaken. *Balaam* took up a resolution, *I will go with you*, saith he, but I will not say any thing but what the Lord shall bid me. there he would abstain from the gross act, but you see what the issue was: even as the Levite, he would not stay all night in *Benjamin*, by no means, but he would be persuaded to eat his break-fast. This is the second difference, when the regenerate part fights, the resistance is out of enmity, it hates all that is called sin, it cleanseth it self from all pollution of flesh, and spirit. The other doth

not so, it resists onely the gross acts, but dallies with that which hath affinity with sin.

3.

Lastly, In this manner of the fight there is this difference that the natural conscience though it strive and contend against the Law of the members, yet it doth not fight against it as it is sin; but against the shame, against the disprofit, against those evil consequences that follow sin committed, against hell, against wrath, against eternal death; for these are things sensible to him; but against sinne it self as it is sinne he doth not resist, but the regenerate part resists the sinne it self, because there is something within him that is contrary to sinne, and therefore he makes resistance against sinne as it is sinne; the other I say never makes resistance against it as it is sin, but against the consequents and effects of it, and this is the second difference, they differ in the manner of the fight.

3.

In the object
of this fight.

Thirdly, They differ in the object, in the thing about which this contention is; he that hath onely a natural conscience, to fight against the Law of the members, his strife is not about things of that nature that the others are, moral vices, and moral vertues, they know, and are sensible of; they resist the one, and stand for the other: things that belong to outward credit and civill honesty, things that are morally good, these things they are sensible of, and the contention is about them and no other. You see *Herod* was careful about his oath, and why? because of those that sat at Table with him, and this was the great matter that swayed him. And so *Darius* had a contention when he put *Daniel* into the Lions den, but his promise to the Princes overruled him. But there is another kind of contention in the regenerate, about things of another nature, spiritual evils, spiritual wickednesse, he fights against those evils that are contrary to the image of God, that are contrary to that purity and holiness that God requires. Other men see not the things of this nature, therefore they cannot resist them. When the Sunne shines clear we know we may see the least moat; so where there

there is a clear light of grace that shines in a mans heart, he sees spiritual evils which another man sees not, he resists them, and his chief business indeed is about them. Another man cannot perceive them, and therefore cannot resist them: this is another difference, they differ in the object.

Fourthly, This fight differs in the success, there is a different success and event in these two fights; a natural man though he have many good motions and inclinations, and intentions suggested to him, yet he walks after the vanity that is in his minde, that is his law: that is, though he have many remorses and checks, yet if you observe him, in the constant course of his life, he serves the flesh and the lusts thereof. But in the regenerate it is contrary, though he have many evil inclinations, many evil suggestions, yet he walks after the spirit, and not after the flesh, that is, his constant course is good.

And if you object, are they not soyled many times? Did not *David* fall? and *Peter* fall?

I answer, It is true, they may be soyled in a particular combate, and yet may get the victory notwithstanding. A man may have a blow, such a blow as may make him stoop, and yet prevail against his enemy; so though in a particular combate they may be overthrown, yet they get the victory over their lusts. Therefore *Peter*, though he were so timorous at that time to deny his Master, yet afterwards wee finde he was as bold as a Lion. So *David*, though he was overcome in that particular combate, yet the victory was on his side, all his life was chaste and pure, and holy afterward.

Last of all, there is a difference in the continuance of this fight; for a natural man doth make resistance, yet he groweth weary of it, and layeth down the wasters in the end, and yields to the sinne; and saith thus with himself, Well, I see I shall never get the victory over this or that particular lust, therefore I will contend no more against it. But now in the regenerate this fight continueth

4:

In the success;

Obiect.

Ans.

5.

In the continuance.

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eth to the end. As you shall see in Peter, Peter saith our saviour, *when thou art old, they shall gird thee and carry thee whether thou wouldest not.* There was a resistance, he was carried whether he would not, he was carried where the spirit would, but where the flesh would not, and this was when he was old, so there was a continual resistance: so it was with Nicodemus; he began, and he held out, because grace in him was as a spring that still enlargeth it self more and more. In others it is not so. Judas, he was like a pond, and not like a spring, though he held out a long while, and was on Christs side, and carried his colours, yet he continued not so, Joash, and Amaziah, they made resistance, but we see they continued not. And the reason is, because in a natural man, the combatants do not continue, those good things that are in him, are but as blossoms, they vanish; Now when that which should maintain the contention vanisheth, there must needs be an end of the combate, but in the other it continues to the end.

Use.

Bewail our condition under this law in our members.

A word for application very briefly. When we hear that there is such a Law in our members; it should teach us to reflect upon our selves, that we may be able to cry out as Saint Paul doth, *O wretched man that I am, who shall deliver me from this body of death?* For if a man had but his eyes open, to see this Law in his members overspreading his whole soul, and fighting against the regenerate part, against the Law of his mind, which should be in every man, it would make a man amazed in himself; it would make a man wonder that he had lived so long with himself, and knew himself no better.

Corruption of nature hateful to God.

And in this case it takes away that ordinary excuse that men have: for men are ready to say, *alas! I have resisted such and such a sin, I have a nature exceedingly inclined to them.* But alas thou art deceived in this: for this is so far from excusing thee, as that this very thing that thou hast a strong inclination to evil, it makes thy sin out of measure sinful. For even as it is in good actions, the more

more zeal there is, the better is the good work, so is it in evil works, the more lust there is in every evil work, the greater is the sin: for the more lust there is, the more sin: and the more wilfull a man is in sin the more is the sin.

Take a serpent, or a toad, that is hateful to the nature of a man; though it hurt us not yet we loath it, because it is contrary to our nature. So this Law in our members, this strong inclination to that which is evil, though it should not break forth to actual transgressions, yet it is hateful to the pure eyes of God; therefore we should humble our selves for this, and not excuse our selves because of our evil nature. The worse thy nature is, the more cause thou hast to abhor thy self, and there is great reason for it: because sin is worse in the root then in the branches; the bitterness is more there as the sourness is more in the leaven, then in the dough. As the heat is more in the fire then in the air that is heated by it. So there is more evil in this nature of ours, then in any outward act of sin.

Therefore let no man excuse himself with this to say, I have a Law in my members that prompts me strongly to sin against God. It is all one as if a thief should excuse himself and say I am of a purloining nature, I cannot hold my hands when I see any thing but I must needs steal. If a servant should come to his Master, and say, Sir, I was drunk, and could not do your business, would this excuse him? So this Law in our members, this necessity, this strong inclination to evil, is it not our selves that have brought it upon us? we are the authors of that Original sin. And besides that we intend it the more by custom in sin: often relapses intend this Original corruption, and make it prevalent.

You will say how shall a man do then? how shall a man be saved?

I answer, except thou find in thy self this Law of the mind resisting this Law in the members: except thou find another man in thee, a regenerate part created in thee,

B b b

that

Simile.

Simile.

Quest.

Ans.

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that fighteth against this Law in the members, thou canst not be saved.

Object.

But you will say again, how shall I know it, seeing there may be a resistance arising from the natural conscience?

Ans.

How to know the law of natural conscience from the law of the mind in the regenerate. God judgeth men by their constant course:

I answer, thou shalt know it by thy constant and ordinary course, whether thou walk after the spirit or no. For we are not to judge of our selves, or of any other by a step or two. If you will judge of a man by a step or two, you shall find *Noah* drunk; you shall finde *Moses* speaking unadvisedly with his lips; You shall find *David* lying, and murdering, and making another drunk; you shall find *Jehosaphat* making a league with *Ahab* which God had forbidden him; you shall finde *Hezekiah* boasting of his treasure, and *Peter* forswearing of his master, and *Paul*, and *Barnabas* in such a passion, that they were fain to part assunder. This you shall see, if you shall observe a step or two onely; and so you shall condemn the Generation of the righteous.

Again, on the other side, if you observe a man by a step or two, you shall see *Cain* sacrificing; you shall see *Saul* among the Prophets, you shall see *Judas* among the disciples, you shall see *Jehu* restoring religion, you shall see *John Baptist* getting *Herod* into his house, and hearing him gladly. You shall see *Felix* trembling at a Sermon. So that I say if you observe your selves or others onely by a step or two, you shall justifie the wicked, and condemn the just: for the best men have their swervings, and the worst men have their good moods. A thief may sometimes go in the right way, and a good man may sometimes miss the the right way, and go out of it: therefore you must observe what your constant course is.

Simile.

For the constant course of a mans life ariseth from the inward root and bent of his disposition, and look what the inward bent of his disposition is, in that he will be constant.

constant. Sometimes he may do the contrary, yet he will return again. As you see waters that are naturally sweet, if brackish waters break in to them, they grow salt indeed; yet if the nature of that water be sweet, it will work out that brackishness, and return to its former sweetness. So here, let a mans disposition be good, let his heart be regenerate: let him be renewed in the spirit of his mind, though sin break into him, yet he purgeth it out, he cleanseth himself from it; though sometimes he be stopped in a good course, yet he breakes over this damme, and falls to his former course, that is to those holy wayes that he was wont to walk in. So it is on the other side, take but an evil man, whose course is to do evil, though he may be stopped sometimes, and may have some good purposes, and desires, yet his heart works them out, and he returns to his old byas. And therefore you must try your selves by your constant course.

Simile.

Take a swine, put him into a clean meadow, he keeps himself clean: but let him come into a durty lane, and he will wallow in the myre: and if you wash him again, yet if he come near such a puddle again he will do the like, and why? because his swinish nature is not washed: and so long as his nature remains his constant course will be suitable. So it is with the unregenerate man, when his nature is not changed his constant course will be evil. God may sometimes hedge a man in, and when a man is put into a way where there is a hedge on either side, so long as that lane lasts he must keep on: but if he be at liberty, when he is at the end of that lane, he turns aside. So I say God oft times hedgeth in the wayes of men. So he hedged in *Joash*, so long as *Jehoiada* lived, it is said he did that which was upright in the sight of the Lord, but after when this hedge was taken away, when he died, he fell to Idolatry. So much for this time.

Simile.

Simile.



SELF-SEEKING

Opposite to

CHRISTS INTEREST.

PHILIP. 2. 21.

*For all men seek their own, and not
the things that are Jesus Christs.*

THe occasion of these words you shall see in the two verses going before them. The Apostle tells the *Philippians* to whom he wrote, that he would send *Timothy* to them, which (saith he) will be much for your advantage; and he gives them this reason of it: for saith he in the words before, he will be very diligent to do you any good, to take care of your matters, which he sets out comparatively, saith he *I have no man like minded, who will naturally, or faithfully take care to your things.* Now he gives a reason why he saith he had no man like minded to *Timothy*, that would faithfully and naturally take care for their matters; for saith he, this

Self-seeking opposite to Christs Interest.

is the condition of men, this I have found by experience, *every man seekes his own things and not the things of Jesus Christ.*

So you see these words containe a complaint of that common condition that common frailty, that generall defease and corruption to which all men are subject, every man is apt to seek his owne things : every man is apt to it, and for the most part doth it, he seekes his own things, and not the things which are Jesus Christs.

The words are so plain that I need not to analyse, or open them, or stand long upon the exposition. These three things you shall see may very easily be observed out of them.

First, Whereas the Apostle complaines of it as a great fault, and a sin, that men seek their own things, and not the things of Jesus Christ; one conclusion hence then is, that

Doct.

It is every mans duty, or every man ought to seek the things of Jesus Christ and not his own.

This you know must needs be a conclusion arising from hence; for it be the complaint of the Apostle of the corruption that is in men in this kind : then by the contrary rule it must be every mans duty to seek the things of Jesus Christ.

Secondly, Though this be the duty of every man, yet when we look to the execution, and performance of this duty, every man is ready to do the contrary every man seeks his own things : and because every man doth the contrary, therefore the duty is the more precious. When a man denies himself because there are so few that deny themselves, that makes self denial to be the more regarded and esteemed, God makes the more account of it : for he hath no need of such men as will not deny themselves, and seek the things of Jesus Christ. There is scarce any man but seeks his own things: therefore you need not wonder why all the world is ready to go in a wrong way, a man in this business hath so few to keep him company. It is

a thing that alway hath been, every man is apt to seek his own things. Therefore let not a man be discouraged with it, it is no more then hath been, it is no more then you are to look for: for the most seek themselves and their own things. Those that will seek the things of Jesus Christ, the world accounts them busie-bodies because they are occupied about things that the world likes not of, it hath been the custom of all times to seek their own things; and it is in every mans nature thus to do: he that doth best and doth deny himself, yet he hath the same nature with the rest; so then that is the second observation, that every man doth it, he seeks his own things.

And lastly from this opposition, every man seekes his owne things and not the things of Jesus Christ; there is this third conclusion, that for the most part our owne things, and the things that tend to Jesus Christ and his advantage, they are contrary and opposite one to the other: for our natures are contrary, there is an enmity between Christ and us, that which we do for Christ must needs be contrary to our selves, that which is for the advantage of Christ, for the most part is for our disadvantage. And the reason is I say because of the contrariety between our natures and the nature of Jesus Christ and his wayes. Now we will begin with the first, that

It is the duty of every man not to seeke his owne things, but the things of Jesus Christ.

Doct.

It is the duty of every man to seek the things of Jesus Christ.

It is not only the duty of every man, but it is best for every man to do it. It is a thing that you are all perswaded of, that you ought not to seek your own things: and therefore to spend time in proving the point were a needlesse labor, our business will be to perswade you to the duty; And to that end, we will use no more motives, but those in the text. The one is taken from our selves and the other from Christ.

There is this reason from your selves, why you should seeke the things of Jesus Christ: because God hath commanded you so to do. You know this is the command,

Reas. 1.

From our selves,

Thou

Self-seeking opposite to Christs Interest.

Thou shalt love the Lord above all and thy neighbor as thy self. Christ is to be loved above all, above your selves. Now for the most part when we hear such a command as this; we look upon it as a legal precept, which onely shewes a man his sin, and to be as a Scholemaster, a precept that no man can keep. But you must know that it is not so: for every command is to be kept by every regenerate man. It is said that *not the least tittle of the Law shall perish, heaven and earth shall passe away first.* The meaning is not that no man can be saved, nor no man is in Christ, but he that keeps every jot, and little of the Law: but we must endeavour to keep even the very least tittle of Gods commands with all our might:

If God will not suffer the least command to pass, but you must bend your selves with all your strength to keep it, then this which is a main command to *Love God above all*, you must think you are bound to keep it, and every regenerate man doth keep it in some measure, he keeps it in sincerity, and truth with an upright heart, though he cannot rise to that degree, and height as he should do:

Now I say, it is not onely a command, but it is best for every man to deny himself, and not to seek his own things, partly because his good is contained in God more then in himself, and so he shall provide better for himself in self-denial, by seeking God then by looking directly to his own matters. The beeing of the beams (you know) are in the Sun more then in themselves. So is every mans good contained in God from whom it floweth, even as the beam doth from the Sun. A man shall provide better for himself in seeking Gods glory then in looking immediately to his own preservation. Therefore you shall find, *Dent. 10. 13.* This is that the Lord thy God requires of thee that thou keep his commandments that *he hath given thee for thy wealth.* Mark it, the commands of God are given for our advantage. Whensoever a man is a looser by keeping any command, though

though it appear so, he is not so indeed, for every command is for our wealth. So I say it is best for us, partly because our good is contained in God.

• And partly also, because God is the end of every creature: now you know the perfection of every creature stands in obtaining its end. Whatsoever the end of any thing is, when it hath gotten that end, it is brought into a perfect condition. For there are certain rules that God hath given to every creature to walk by, to attain its end, that in attaining thereof it might attain perfection; so he hath given to the fire, and to the water, &c. when they kept close to that rule there is the perfection of them. So he hath given a rule to the reasonable creatures to walk by, that is to walk in his commands, now in keeping close to them that creature attains his happiness, he puts himself into a happy condition. Now God is not bound to this; because he is the utmost end, the utmost cause, there is nothing beyond him, and therefore he may do all for himself: but if the creature do all things for himself, he destroyes himself, because there is a cause, an end beyond him. Now as there is this reason for the duty, why we should do it in regard of our selves,

So also in regard of Christ. Partly in respect of his love and goodness, he hath already shewed to us: you know when a man hath done much for one he hath reason to respect him. When Christ hath done so much for us, if there were nothing to come there is reason, and justice, and equity to seek him, to do whatsoever may be for his advantage, that we should seek not our own things but the things of Jesus Christ. And partly also why we should seek the things of Jesus Christ, is in regard of the wages which are to come, they are so large that he is not worthy to have them; he is not worthy to be saved by him that will not do something for him, that will not deny himself, and neglect his own things for his sake. So you see what reason there is for this duty why we should do:

2.
In respect of
Christ

Self seeking opposite to Christs Interest.

Now to make use of it, if this be a duty that lies upon every man not to seek his own things, but the things of Jesus Christ; what remains, but that you consider how you have kept this, and if you be failing in it; that you stir up your selves to do it in a better manner then you have done formerly. Let every man therefore ask this question with himself, have I sought the things of Jesus Christ? have I not many times sat still for my own ease, for my own safety, for my credit, and profit, when if I had stirred I might have done something for the advantage of Jesus Christ? And consider that our behaving of our selves after this manner is not onely sinful, but it is very unreasonable, and disadvantageous for our selves: for the more we lose for Christ the more we gain; he that will be content to be no body in the flesh, he shall be the more in the spirit. For that rule holds true, *he that will lose his life shall save it*: I say it holds true in every thing else, he that will lose his credit, shall gain his credit: he that will be content to let go his friends, or profits, or advantages, he shall be a gainer by it. So that he that is most prodigal of all these things to spend them for Christs advantage, he that is most forward to suffer imprisonment, and loss of goods, to indure infamy and disgrace for Christs sake, he is the wisest man, the happiest man, he provides best for himself.

For alas, (my brethren) *what is it that we have of all our labors under the Sun ?* but onely the riches of good works, those onely go with us. The good that we do is onely a foundation sure, and stedfast, as you have it, *1 Tim. 6. 19. Laying up a sure foundation, that is, a foundation upon which you may build.*

All other things that you have in this life, are of a contingent nature; but your good works, the things you do for God, your seeking after the things of Christ, they are of a sure nature, and will not fail you. Therefore let us consider what we do in this case, when we come to any business wherein we are to deny our selves, and let

let us think thus with our selves, what are these things that I call mine own? The truth is there is no man that hath any thing that is his own: therefore when there is an occasion offered you to speak any thing, you ought to say, this is not my credit, this is not my wealth, this is not my strength; these are not my friends; this is not my estate, but they are the Lords; and shall I withhold them from him, when he stands in need of them? this is to rob God of his due, it is sacrilege. This consideration will make a man think that it is reasonable for him to do it when he considers that it is none of his, but it is Gods.

It is a thing that we seldom consider of, whensoever any opportunity cometh, it is as a messenger from God, and tels you that the Lord hath need of such a thing, and will you not bestow on him that which is his own? You know the story what is said, *1 Chron. 29.* when the people had given largely to the Temple of the Lord, saith David, *we have given thee of what was thine own*, that is there is reason we should do this, we have done no such great matter, it is thy own, and we have given thee but what way thy own. So whensoever you come to do any thing, you must know whensoever the Lord gives you an opportunity, for the improvement of your health, and credit, and friends or estate, or whatsoever the Lord proves you by. This is that which is said, *Gen. 27. 1.* *Gen. 27. 1.* that the Lord would prove Abraham to try him, and he bad him go and offer his onely Son. I say when the Lord calls us to any occasion or opportunity, to deny our selves; or to part with any thing for the advantage of Christ, at this time he proves thee what thou wilt do, and it thou bee content to lose thy credit, to be disadvantaged in thy estate or any other way, he will deal with thee as he did with Abraham, Abraham did not lose his Son, but he received him again: so it will be with every one that looseth any thing, or parts with any thing for the advantage of Christ.

Now I beseech you consider this, that so you may quick-

Self-seeking opposite to Christs Interest.

en your selves to do this duty. Consider what you are out of Christ, and what you have by being in Christ, and what great reason there is that you should do all this, and more for Christ, whensoever God calls you to it; what reason there is for you to part with whatsoever he calls for.

Quest.

Answ.

Things of Jesus Christ, what.

But you will say, what are these things of Jesus Christ which I ought to seek?

I answer, that you may know it distinctly, the meaning of it is this, when we are exhorted not to seek our own things, but the things of Jesus Christ. That is, when any matter of your own, any advantage of your own, any thing that tends to your own profit, or credit shall come in competition with any thing that is Christs, now to let that go, this is to seek his things, and not your own.

But to pitch you upon some particulars, I will name to you these *five*.

First of all, if a mans estate come in competition with Christ, that he must be a loser in that for doing something for Christ: here now to be content to be a loser in thy estate that thou mayest advantage Christ, this is not to seek thy own things, but the things of Christ. You shall see Saint Paul was willing to do thus, it was his practise, and you shall see his practise in diverse particulars, 1 Cor. 9. *I was content (saith he) to take nothing that I might make the Gospel free, that I might further the Gospel.* Thus did Moses, he was content to let go the treasures of Egypt, and indure afflictions with the people of God. When the treasures of Egypt, and the honour of being the son of Pharaohs daughter came in competition with God, he lets them all go. So Heb. 10. 34. it is said of the believers that they suffered the spoiling of their goods with joy, that is, when the falling away from a good conscience, and the spoiling of their goods met together upon a narrow bridge they were willing to suffer the spoiling of their goods that they might keep close to the profession of their faith:

Again,

Again, if a mans credit come in competition with any thing that tends to the advancement of Christ, now to be content to be despised, to be content to be trampled on, that Christ may have glory, this is, not to seek a mans self but the things of Christ. So you see St. Paul was content to *pass through evil report, and good report.* And Moses was content not to be accounted the Son of Pharaohs Daughter. And David was content to be spoken against of great men, and to be the *song of the drunkards, Psalm.* 31. 13.

Psalm. 31. 13.

Thirdly, if a mans ease, and quietness, or convenience, his Wife, or Children, or all that he hath shall come in competition with standing for the truth. Now to *contend earnestly for the faith once given to the Saints*, and to let all these things go, this is to seek the things of Jesus Christ. So did Paul, he was content to be hated of his own countrey men the Jewes, to be driven from City to City, and from Countrey to Countrey. So did Saint Chrysostom in Constantinople, when the faction of the Arians prevailed, when it came in competition, whether he would renounce his Bishoprick, or subscribe to the Arian Heresie, he was content rather to part with all he had, then to submit to any sinful compliance.

Fourthly, if a mans life come in competition (as oft times it doth) now to neglect it, to do as Saint Paul did, *my life is not dear to me*, that is, I do not reckon it as a matter of any worth when it comes in competition with the Lord Jesus Christ.

Lastly, when the doing of any business for the Church and our own business comes together, now to do as Saint Paul did, *1 Cor. 9. with watchings, and painfulness, with hunger, and thirst, and cold, and nakedness did I serve God and wait upon the Churches.* This taking paines for the Church is the thing that Timothy is commended for that he did not seek his own things, that is, he was not careful to further his own matters, but was willing to *suspend*

Self-seeking opposite to Christs Interest.

Spend them in serving the Church. This is not to seek a mans own things, but the things that are Jesus Christs. But this I name to you but in brief, that I might pitch you upon the particulars, wherein a man is not to seek his own things, but the things of Jesus Christ.

To seek, what. But the chief thing to be considered is, what it is to seek? for in the duty there are but two things; the *Object*, the things you are to seek. And the *Act*, what it is to seek. To seek a mans own things, or the things that are Jesus Christs, that is, to do it with all intention, to do it with all earnestnesse; so the word signifieth, to do things as a man would do them for himself. Therefore you shall see the Apostle using the same, if you take the word in the former verse, *I have no man like minded, who will faithfully*, the word in the Original is, *naturally* care for your matters, that is, when a man takes care for the things of Christ; as he would take care for his own things; for a man naturally looks to himself and his own matters. So to seek the things of Jesus Christ is to do them after that manner, and that consists in these three things.

To do it $\left. \begin{array}{l} 1 \\ 2 \\ 3 \end{array} \right\} \begin{array}{l} \text{Willingly.} \\ \text{Diligently.} \\ \text{Faithfully.} \end{array}$

First, A man must do it willingly: as you know when a man hath any thing to do for himself, he doth it with willingnesse, this the Lord requires at our hands to be willing to do them, which is much more then to do them. As the Apostle saith, *2 Cor. 8. 10. It is expedient for you who have begun not onely, to do, but to be willing a year ago.* It is a greater matter to do things with an inward willingnesse, and an inward propensnesse of minde then to do the things themselves.

Therefore that condition is required, *Jude 3. we are exhorted to contend earnestly*, that is that you do it with much intention of mind; to contend earnestly as a man that

that is in an argument contendeth, or as a man that is wrestling, after this manner you must contend for the common faith. For you must know that it is not enough for a man simply to do a thing, but he must do it with such an intention as is required. Therefore *Titus 2. God hath purified to himself a people, zealous of good works,* that is, a people not onely ready to do them, but such as are earnest and desirous to do them; when a man is inflamed with a strong and earnest affection to do a thing. So we see in *Rom. 12. 11.* among the exhortations there, *be ye fervent in spirit*, or as the word is, burning in spirit. An example of this we have in the Apostle Paul, *2 Cor. 11. 18.* you shall there have an expression of his own minde, in taking care for the things of Jesus Christ. *I am cumbered daily* (saith he) *and have the care of all the Churches.* The word in the Original is, it lies upon me as a continual burden. It is not a thing that I take up now and then by fits, but it is a thing that lies upon me alwayes, *I am daily cumbered*, saith he, or *I daily take care for all the Churches.* My soul is distracted, for so the word is likewise in the Original, my thoughts are as it were upon the rack, when I think upon the things that belong to the Churches. And then he saith, *Who is offended, and I burn not*; that is, when there is any disadvantage to the Church, when I see any man stumble, it is not a thing that I look lightly upon, but I take it to heart, I am burned with grief; that is, it takes a deep impression in me. Therefore you must not think when you come to do any thing for Jesus Christ, to do it as of necessity: but you must think, and plot with your selves, as about your own business; you must seek for occasions, and when you see a door opened, to go in at it: for to have abilities and not to use them, to have opportunities and not to employ them, it is another manner of matter then we think it is; for not onely thorns and briers, but unfruitfull trees are appointed for burning; and cowardliness in doing duties, deserves a curse as well as the not doing

Judges. 6.

doing them. Therefore *Judges 6.* Curse ye Meroz because they came not out to help the Lord against the mighty. A man must not sit still and say, if such a thing had come in my way, I would have helped the Lord; but you must go out and seek occasions; this is to do it with willingness and propentness of mind. Therefore the Apostle,

Rom. 15. 12.

Rom. 15. 12. I caused the Gospel to abound from Jerusalem to Illyricum: for I was exceeding ambitious to preach the Gospel, not where Christ had been preached, &c. that is, as an ambitious man, whether he be young or old is never well, but is alwayes seeking all occasions for his honour and preferment; so saith he, I was ambitious to preach the Gospel every where, therefore I caused the Gospel to abound: that is the thing you must consider that it is not enough to do these things, but to do them willingly, there is that necessity put upon you. You shall see what an accent and Emphasis David puts upon it,

1 Chron. 29. 14.

1 Chron. 29. 14. Lord I thank thee that thou hast put it into the heart of this people to offer willingly: he repeats it five times; as if he should say, this is all in all that they offer willingly. So that therein it is seen that a man doth that he doth for God with a perfect heart, when he doth it willingly; when he doth it otherwise, it is done with an hypocritical and unsound heart. That is the first thing we must do in seeking the things of Jesus Christ; we must do them with much intention of mind, with much willingness and forwardness.

2

Diligence.

Secondly, As we must do them willingly, so we must do them diligently: many a man will say, it may be I do the things, and I do them with all my heart, willingly, but now this is another condition that you do them diligently, *Rom. 12. 11.* be not slothfull in doing service; and in *Chap. 15.* he that ruleth, let him do it with diligence; the like may be said of all duties. For you must know that God observes the manner of doing things as well as the things. Therefore *Revel. 3.* he saith, I know thy labour. The word in the Original is such labour as a man takes

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in harvest, I know how thou sweatest at the work: so I say it is not enough to do the things except you do them diligently.

You will say, What is it to do a thing diligently?

Quest.
Ans.

It is to do it with all our might, *Thou shalt serve the Lord thy God with all thy might*, that is, all the strength a man hath he is to improve it, and to imploy it upon the Lord, and his businesse. For you must know, every man hath a different strength, one man hath more authority, more wit, more liberty of speech then another. As every man hath a different strength, so he must bestow all his strength; one man may do much more then another, and yet he may do the thing he doth exceeding remissely and negligently. Another man that doth a great deal lesse, yet doing it diligently, putting forth his whole strength, he doth a great deal more: therefore the Lord requires that every man should do what is his proportion. Look how much thou goest beyond another in thy might, so thou must go as far beyond him in performance, otherwise it is done remissely. As now take a childe and a tall man, that both go to a goal, when the child runnes, the man man walks; the child doth it diligently with all his might, whereas the other doth it negligently. So is it when we do not improve all our might we have for the advantage of the Lords Work. For you must know when any man hath to do any businesse, he is not to compare himself simply with another, to say another man doth no more: It is no matter what the thing is, but what proportion it holds with thy strength and ability. When the Widdow gave all that she had, the Text saith, That she gave more then they that put more into the Treasury; because it was the utmost that she could give. As we say he hath given most that hath least left behinde; so he bestows most upon the Lord that leaves the least of his strength unimproved.

Simile.

And again, it requires not onely that you put all your strength to it, but that you be constant in doing it, for *Constancy.*

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Quest.
Answ.

Simile.

Constancy.

Self-seeking opposite to Christs Interest.

Heb. 3.

if a man hold not out, this man is not diligent, but negligent. It is a usual thing for men in doing the Lords businesse to be weary in well doing, to give over well-doing; therefore you must add that also to it, that if you will do it diligently you must do it constantly. That was the commendation of *Caleb*; they that came from Egypt went a great way in the wildernesse, and brake through many difficulties, but they gave over. Whereas *Caleb* had a constant spirit which clave to the Lord that he went through. So the Apostle exhorts them, *Heb. 3. Confirm your feeble hands, and weak knees, lest that which is halting be turned out of the way.* This is accounted negligence, when a man grows weary, that his hands begin to faint, and he begins to leave his way; therefore to hold out in well-doing is to do a thing diligently, and this is the second thing required to seek the things of Jesus Christ. *First*, To seek them willingly. And then to do his work diligently.

3.
Faithfully.

Thirdly, and lastly, as to do it willingly and diligently, so to do it faithfully. Many a man may be willing to do something for Christ, and to be diligent too for the time; but to do it faithfully, that is without any respect to himself, not for his own ends, but to do it for the Lord, and for his sake, that is that which is required. Therefore whereas the word here in the new Translation is translated *naturally*, the other Translation hath the word *faithfully*, who will *faithfully* care for your matters. So that for a man when he comes to do the things of Jesus Christ to have an eye to himself, to be considering what will make for my advantage; what profit shall I have by it? and so to be put on by that motive, this is to do the work of Christ unfaithfully. And herein our hearts for the most part are exceeding deceitful, when we have to do any thing for Christ, the flesh in us is ready to have the first and the chief hand in any such businesse: that is, self-respects, and self-aims are ready to mingle themselves with the best actions we do, unlesse we have a narrow eye to them.

You

You know *Jehu* did the work of the Lord very diligently, but not faithfully: for his zeal was not for the Lord, but for himself. They that followed Christ many of them followed him far; but it was not for him, but for the loaves, because they were fed with them, and were filled. You see *Baalam* professed much, that if *Balaak* would give him his house full of gold and silver, yet he would not go from the Word of the Lord; but yet this was not done faithfully, he had an eye to himself in all this. So I say, a man may do the things of Christ diligently, and yet not faithfully. Two servants may both be very diligent in their masters work, and yet there may be a broad difference between them, the one hath indeed an eye to his masters profit, the other to his own.

This is all in all therefore to consider whether the talents that we use, we use them for our Masters advantage or our own. Thou mayest do very much, thou mayest use thy talent as diligently as any man; yet if thou examine thy heart, and deal strictly with thy self, thou mayest find that these are used for thy self and not for thy Master, which is the greatest folly in the world. For, my brethren, what do we gain when we take a great deal of pains for Christ? surely there is nothing ours, but the sincerity we do it withall. It is for other mens advantage, the most glorious and specious works we perform, the greater they are, the more may be the profit and benefit of the Church by them: but there is nothing thine own, but thy faithfulness and sincerity in doing them.

Therefore consider this, whether when we do any thing for Christ, we do it faithfully or no, for in this our hearts are apt to deceive us. How many are there, that pass not much for the doing of the thing so themselves may have their end? *Diotrophes* was willing to work with the Apostle; but it was to have the prebeminence. How many great actions are overthrown for want of this faithfulness, that men do not simply do that which they do, but out

Self-seeking opposite to Christs Interest.

of contention, and vain glory they do it? How many great actions I say are overthrown? So that when two men are both of them alike set to do a thing, both are willing to do the work, yet because one may not have the praise of it, the glory of it, because he may not be first, and chief in the business therefore he lets it go.

Simile.

I cannot better compare it, then to two men that are to carry a beam in at a narrow door; both would be first in, and when they do so, we see they carry it a cross, and in a thwart manner, and so they cannot do it: if one would be first, and another second it might be done with ease. So when the business of Christ is to be done, we go crossly about it, and the work is left undone, because every one seeks for his own particular preheminance.

Quest.

But you will say, if it be a thing wherein the heart is so exceeding deceitful, how shall I find whether I do that I do faithfully with a single sincere heart or no?

Answ.

How to know
we do the
things of
Christ faithfully.

Simile.

Consider what thou doest when thy own case and Christs are severed: if thou find that when thy own credit, and profit and advnage is involved in Christs business, then thou art willing, and forward in the work of Christ, and not otherwise, thou mayest suspect thy self. When one servant followes two Masters that go before, while they go together it is difficult to know to whom he belongs, but when they part, you know who the Master is by the servants following of him. So there is a time wherein Christ, and thy own cause go together, when Religion and thy own credit go together, but when they are parted, and severed one from another; then consider which thou followest, whether thou hast the same diligence, and solicitude in the business of Christ, when there is no interest of thy own joyned with it. Moreover consider what thou doest, when thou hast to do with people that are ill deserving: for if thou do what thou doest for Christ, though men do not answer thy pains, but carry themselves in a contrary manner to thee, yet if it be done for Christ thou wilt continue to do it.

it. That was the tryal of Saint Pauls faithfulness, when the Jewes set themselves against him, and would have pulled him in pieces, yet he continued in the same faithfulness in his service of Christ, and the Church.

If you shall give over because men use you ill, it is an Argument that you did what you did not simply for Christ. If you do what you do to get the love, and credit, and applause of men, when you mis of that you will then give over, and that is a sign of insincerity.

Again, when an action is done, consider what it is that runs in thy thoughts, when the business is past, consider about what thy mind is most solicitous, whether about thy credit, to think what am I thought of? or about thy riches or honor, what have I gotten by it? Or whether art thou solicitous whether the business of Christ hath succeeded? whether the affairs of the Church hath prospered: for herein is the tryal of a man. A man is content to be a losser for Christ, when he is willing to lose that which is dearest to him. As one saith, it is a mans excellency, to be content to lose his credit with men rather than his conscience towards God: so I say when a man is careless what becomes of whatsoever belongs to him, but all his solicitousness, all his study, and taking care, is for the business of Christ. This was Saint Pauls case too, he cared not so the work went on, what became of himself. So you see here what the condition is that is required, to seek the things of Jesus Christ, you must seek them diligently, and faithfully, that is you must seek them as you seek your own things: for when a man hath any thing to do of his own, he doth it willingly, and diligently, and faithfully, after that manner you ought to do the things of Jesus Christ.

But you will say, this is a hard, and difficult thing for a man to seek the things of Jesus Christ after this manner, who is able thus to do them? So to do them, in sincerite, and with diligence, and faithfulness, as not to mingle any self-respect, or aim at his own ends?

Object.

Self-seeking opposite to Christs Interest.

I answer, it is true, and the holiest men that are, have some such tincture in their best actions; but they are not to be discouraged, so it be not the chief: but they are to be humbled, and to strive against it. And this use (by the way) you may make of it, that a man may see how little cause he hath to be puffed up, or to be conceited for his best actions, if he consider how unfaithfully he hath done them; how unwillingly, how negligently. But I say though these things be in us, we are not to think that the things we do are presently done in hypocrisy. The thing that we are to look to is that those aimes, and respects to our selves that are mingled with our best actions, do not prevail that we do not allow them in our selves.

Quest.

But you will say, how shall we bring our hearts to this, not to seek our own things but the things of Jesus Christ?

Ans.

In a word this you must do, you must give your own selves to Christ: when a man hath once given himself to Christ, he will be ready to give all that is his. In 2 Cor. 8. The Apostle had occasion to speak of their readiness to supply the necessities of the Saints, and he gives this as a reason thereof, because they had given themselves to Christ. So the way to prepare your hearts to seek the things of Jesus Christ, is to give your selves to Christ. Therefore no natural man can do it, because he makes himself the end, he sets himself up for his end, because he hath not given himself to Christ. But a regenerate man is able to give all to Christ, because he hath already given himself to Christ.

Quest.

But you will say, what is it to give a mans self to Christ?

Ans.

To give our
selves to
Christ, what.

When a man is perswaded of this, that Christ will take care of him, and provide better for him then he can himself, he is willing to submit to Christ, and give himself to Christ. A man will never go off of his own bottom till he be assured of a better foundation. And

And partly also it is done by changing a mans opinion of himself: for every unregenerate man hath a different opinion of himself to that which he hath when he is regenerate. One man thinks that that which consists in his private, and outward happiness and safety, and therefore his profit, or credit, or whatsoever may make up that, that he reckons himself, and that he will build upon. But when a man is in Christ his opinion is changed, there is a new part, a regenerate part in him, and where that is in a man, that he reckons to be himself. What a man hath an opinion to be himself, whatsoever makes up that self that he will draw to himself. When a man reckons the regenerate part to be himself, he is willing to be a loser by all other things, so that that self may be a gainer: because he knowes that all this while is no loser in himself, so long as he growes in grace, and keeps a good conscience; so long as he knowes, and is perswaded that God will take care of him, far better then himself can do, so long the building up of himself goes forward, and he takes care for nothing else besides. This is for a man to give up himself to Christ.

Secondly, it is not enough to give up a mans self to Christ: for though his heart be prepared to seek the things of Christ, yet he must give diligence to intend it. he must pray that God will set it into his heart, and keep it in his heart, that upon all occasions when he is put to it he may seek the things of Jesus Christ, that as you have it, *1 Chron. 29.* It is Davids prayer Lord (saith he) *I beseech thee to keep this in the purpose of the heart of this people for ever.* When they had offered willingly: he knew that that was an extraordinary matter and would soon slip out of their minds, therefore he prays that God would keep it in the purpose of their hearts for ever.

Now when a man seekes his own things, it is natural for a man, and that a man doth easily, but to seek the things of Jesus Christ that is above nature, and then there must

*Self-seeking opposite to Christs Interest.**Simile.*

must be much intention ; a man must have something in him to move him to mind it most, and above all other things. When a boat goes against the streame, and against the wind you know there must be much labour to drive it on. So to seek the things of Christ, it being above the the stream of nature, there must be an intention from above, you must beseech God to keep it in the intention of your hearts.

3.
It must be
done by faith,

1.
In Gods pro-
mises.

Now *again* to these two, when a man hath given up himself to Christ, and when he doth mind it, and intend it, and pray for it, you must add to this faith without which no man can do it : for this objection presently cometh : what ; must I seek the things of Jesus Christ, and not mine own, what will then become of me ? how shall I provide for my self, or for my family, and those that depend upon me ? Now there must be faith to give this answer, the Lord will provide for thee. For till a man think that there is another that hath will and power to take care for him, and to provide for him, it is impossible that he should seek the the things of that other : but believe this once that God will take care for thee, and then thou wilt be content to deny thy self. As if a Master should say to his servant, be you diligent in my service, I will take care for your meat and drink, and clothing, and when your apprenticeship is out, I will give you sufficient to live upon : if the servant believe this, he will be willing to neglect all other things, and to seek his Masters profit, and to intend his Masters business. So here we should seek the things of Jesus Christ, for faith he I will provide for you. I will take care for you, you shall want nothing in this present life, you shall have all things necessary, and when your apprenticeship is at an end, I will provide an inheritance for you. If you will believe these things, and these promises, you will then seek the things of Jesus Christ, and not your own things.

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You have a promise for this, *Mat. 6. seek ye first the Kingdom of God, and the righteousness thereof*, that is, mind this one thing, seek not your own things, seek the Kingdom of God, and then all things else shall be ministred unto you: that is, God will undertake to provide for you the things of this life, you shall have enough of them. Now to believe this promise, this faith in the promise, is that which prepares, and enables the heart not to seek its owne things, but the things of Christ.

Now you must have not onely faith in the promise, but faith in the providence of God: for a man may believe the promise, but because he doth not believe the particular providence of God, that he is not onely able, but that he doth bring things to pass, and that all things are guided by him, he is ready to doubt and to fear a loss if he seek the things of Jesus Christ. As *Jacob*, and *Rebecka*, they had both faith in the promise, but because they had not a faith in the particular providence of God about the bestowing of the blessing, therefore we know how they missed. So *Moses* had faith in the promise that God would provide meat for a moneths time, but he knew not how; therefore you see how many objections he brought, *shall all the fishes of the sea be brought together? and all the beasts of the field? &c.* Therefore I say, put these together, when a man hath faith in both, that is in the promise of God, and in the particular providence of God, that enableth a man not to seek his own things.

You shall see them joyned together, *2 Tim. 3. for I know (saith the Apostle) whom I have trusted, and I am perswaded that he is able to keep that which I have committed to him to that day.* Mark it, as if he should say do not wonder at me that I am willing to lose my liberty, and my ease, or to endure so much cold, and nakedness, to expose my self to so many perills as I do:

E e e

for

Self-seeking opposite to Christs Interest.

for I trust God, I believe God, I have committed my safety and my life, and my health, and all that belongeth to me to him, and I know he is able to keep it. So I say now when you are about any business of Christ in which there is any difficulty, or any hardness; or any likelihood of losing any thing, except thou believe the particular providence of God, and canst commit that which thou hast to God, and say I dare trust him, and I know that he will keep it for me, thou wilt never be able to deny thy self, and to do the things of Jesus Christ: but if thou think, that what thou lovest for God, God will keep it for thee, thou wilt say thus with thy self; I will commit this unto God, I know it shall be reserved for me, and therefore whatsoever becomes of these things, I will do the work, I will do the business of Christ, I will imploy my self in his service: this makes a man bold in the most difficult cases. So David, *I will lay me down (saith he) and sleep, because the Lord sustaineth me.* That is, I care not for any thing, I have committed my self, and my safety, and all unto God; and therefore when his heart was quieted, and settled upon this that he knew whom he had trusted; he had faith in God, in his promise, and in his providence, he had ground enough for rest. This is the third thing that prepares us to give up our selves to Jesus Christ.

4.
By love.
1 Cor. 13.

Now fourthly, Wee must adde to our faith Love, for Love enableth a man to seek the things of Jesus Christ. Therefore, 1 Cor. 13. it is said that *Love seeketh not her own things.* If you would bring your hearts not to seek your own things, but the things of Christ, get Love. That is, you must know that self-love seeks its own things: and the more self-love is in any man, the more respect he hath to himself, the more he seeks his own things, which tend to his own advantage, but the love of another makes a man seek the things of another, it makes

makes a man bountifull, as Saint Paul saith, *I am ready to be bestowed for your sakes.* And therefore you have that saying that *love edifieth*; that is, it makes the magistrate to take care for the good of the people, the Minister for his charge, &c.

The Mother and the nurse, where they love, you see what pains they take, what neglect they expresse of themselves, and all, that they may do good to the Child: for that is the nature of love; And therefore when we do not seek the things of Christ, it is an argument that we want the love of Christ, and the love of God. You see the Apostle Paul, 2 Cor. 5. he gives this reason why he sought the things of Christ with the neglect of himself. *The Love of Christ constraineth me saith he.* As if he should say, though I undergoe much scorn, and discredit, and losse in the world: yea I am content to be thought to be out of my wits, to be accounted any thing: for the *love of Christ constraineth me*; that is, it makes me ready to do any thing, seeing it is for Christ and his advantage, I am willing to be so accounted of. Now how came he to this love of Christ? *why thus we judge (saith he) that if Christ died for us, &c.* So that if you would bring your hearts not to seek your own things; but the things of Jesus Christ, you must labour to have your hearts enflamed with the love of Christ, and that you may do so, use the means that Saint Paul layeth down; he died for me, he is worthy of it, he deserves it of me, he hath done this, and this for me: therefore there is reason I should no longer live to my self; therefore there is reason I should seek his things, that I should do his work. Thusto stir up our hearts to love the Lord Jesus, is the means to prepare us to seek him. And so you see the business we have to do: we are to seek the things of the Lord Jesus, willingly,

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Self-seeking opposite to Christs Interest.

willingly , diligently , and faithfully. And also what it is that prepares, and disposeth the heart so to do.

First, to give up our selves to Christ.

Secondly, to labor to have it kept in the purpose of our hearts.

Thirdly, to have faith in the promises, and providence of God.

Lastly, to have Love to the Lord Jesus. And so much for this point, and for this time.

PRAYERS



PRAYERS PREVALENCY.

2 CHRON. 32. 24, 25.

And in those dayes Hezekias was sick unto the death; and he prayed to the Lord who spake to him, and gave him a sign, but Hezekias did not render according to the mercies bestowed upon him, but his heart was lifted up, and wrath came upon Israel.



WE made some entrance into these words in the morning; In those dayes Hezekiah was sick to the death. Those words we have done withall. And he prayed to the Lord: hence we observed this: That

Prayer is the chief means to obtain any thing at Gods hands.

Ecc 3

Doct.

It

Prayers prevalency.

Use.
To esteem
our prayers.

It was the means whereby *Hezekiah* obtained his recovery when he was sick to the death. So it is a general rule that prayer is the chiefest means of all other to obtain any thing at Gods hands. The reasons of it we gave in the morning, we came to apply it. And the *first Use* was this. If it be the chiefest means of all other, therefore we should learn to esteem of our prayers more then we do, to set them at a higher rate, to know what the efficacy of prayer is. When prayers are performed in a customary negligent manner; when men think it may be they will be answered, and it may be they will not, it may be they will do them good, it may be not, no marvel if they misse of the effect. If men did believe that prayer were so effectual to bring their enterprizes to passe, they would surely be more frequent and fervent in this duty. We shewed you in the morning what the efficacy of prayer was, we purpose to repeat nothing.

Onely there is an objection or two, that we will answer, and so passe from this point.

Object.

First, This may be objected, how can prayer be so effectual a means to obtain any thing at Gods hands, when the Lord is purposed to do what he will do, and how can the intreaty of a weak man change the purpose of God, or altar his mind? he knows what we have need of before-hand, before we ask, and God is subject to no alteration?

Ans.
God is not
changed by
our prayers
but our selves.

Simile.

To this I answer, It is true, when we seek to the Lord by prayer, he is not changed by any of our petitions that we make to him; but the change is wrought upon us; because we are made more fit to receive mercy from him then before we were. As for example, When a patient desires his Physician, to give him a cordial, to give him some restoring physick, something that is pleasant to him; The Physician delays, and defers, he will not for the present hearken to his request, at length he doth it. Why is it? not because the Physician is altered, but because there is an alteration in the patient; he is now purged, and

and vomitted; his body is cleansed, and so made fit to receive the cordial, therefore the Physician yields to his request: there is some suitableness now between him, and the physick which he requires: there is no alteration in the Physician, but in the patient. So when we seek any thing at Gods hands we do not cause him to alter his mind, but there is a change wrought in us: so that when we think we bring God to us by our prayers, we rather bring our selves to God. That is, when we contend with God in prayer, and use arguments to perswade him, those arguments perswade our selves to repentance, to faith, to more obedience and willingnesse to serve him, and so our hearts are drawn more near to him; when we think we draw God near to us, in this action we draw our selves near to him, and when our hearts are drawn near to him, when our faith is strengthened by the arguments that we use, then the Lord is moved to do that which before he was not moved to do. Not because he is altered, or any way changed, but because the change is in us, we are more fit to receive the mercy that we beg for then before.

Again *Secondly*, it may be objected, many obtain mercies, and blessings at Gods hands without prayer, therefore it seemes that prayer is not so great a means to obtain mercies; because they are ours sometimes without prayer.

Object.

I answer it is true, men may have, and have usually many great mercies bestowed upon them without prayer, but there is a great deal of difference: because that mercy which is obtained by prayer, it comes with a blessing and it comes by vertue of the promise that the Lord hath made. And it is one thing to receive the same mercy in a way of blessing, and another thing to receive it in an ordinary course. The same comfort may come to one man with a blessing, and may be conveyed to another man with a curse. There is a *two-fold* way of Gods bestowing of mercies. One is when he conveys them to a man by vertue of a promise. Another

Ans.
Mercies bestowed without prayer are not blessings.

is

Prayers prevalency.

is when he bestowes them by a common providence. When God dispenseth mercies by a common providence, thou must not think thy self to be such a gainer in the receiving of such a mercy when thou hast not sought the Lord for it: it may be thou hast more cause to judge thy self better in the want of that mercy. *Ahab* had been better to have wanted a vineyard. *Jeroboam* had better to have wanted the Kingdom. *Gebazi* had better to have wanted *Nau-mans* courtesie; there goes a curse with those things that we have in that manner, when we have them without prayer, or when we have them by a common providence, when we receive them in the neglect of this duty; and yet in the mean time we may have as much as others. And though this be that which men are ready to object, yet this is the way to forfeit all that they have.

Simile.

As you know when men will be ready to take in their goods at the Custom-house, and to steal the Custom, oft-times it is the way to lose all the whole freight, and to forfeit their whole venture. So it is here, when we use the means that God hath appointed, and walk in his way, and observe his ordinances, then we shall have mercies at Gods hands. And when God bestowes them not in mercy as a blessing (for so he doth not except you seek to him;) you must needs conclude, that you not onely have them as a curse, but in having them out of his way, you forfeit all the rest. Therefore I say prayer indeed is the means to obtain any thing at Gods hands. *Hezekiah* prayed, and he was delivered.

What prayer
obtaines blessings.

But here, one caution is to be added, and that is, that it is not every kind of prayer, it must be such a prayer as the Lord looks for at our hands: it must be a prayer so qualified as he hath appointed; for though it be true that prayer be the key that opens the door into the Lords treasury, and when we go about to open this lock, we must have this key, otherwise we

we go in a wrong way, yet faith is the hand that must turn this key. There are certain conditions required in prayer. Every customary formal, ordinary prayer will not prevail with God. No; as Saint Paul saith, I serve him night and day, but *I serve him in the spirit*, you must pray in the spirit; that is, when you pray to the Lord you must pour forth your spirits to him in your petitions: your suites that you make to him must not be such only as your understandings dictate to you; but the will and affections, the intentions of your souls must go together in the performance of the duty, otherwise it is but an hypocritical performance of the duty. For this is hypocricie, ^{Hypocricie, what.} when a man is neither willing to omit the duty altogether nor careful to do it in that manner that he ought. Therefore you must know that you may make a prayer that is but the expression of your lips; and will he think you receive such a prayer as this? No, your prayers must be an expression of those holy desires, that arise from the regenerate part, it must be the voice of the spirit in you: that is, the voice of the regenerate part stirred up, and acted by the Holy Ghost. When your prayers are such prayers (though it be true that flesh is mingled with them) they will prevail: for that is still required.

Therefore I say every prayer will not prevail, it must be such a kind of prayer as God appoints. Now why hath God appointed prayer? It is that our hearts may be quickened and drawn near to the Lord, that our hearts may be put into a fitter frame of prayer. And therefore when thou shalt pray, and thy heart never a whit the warmer, never a whit the nearer drawn to God by it, the business is not done. For the same rule is true in this as in other things; a business we say is not done, when the end is not obtained, when the enterprize is not brought to pass. So I say, you have not prayed, say what you will, express what you will except your hearts are made warmer by it, and drawn nearer to God by it, and brought

Prayers prevalency.

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to a better frame by it. When you edifie your selves, this is the prayer God accepts.

Therefore we must take heed of that common error, that because we hear that prayer will prevail; therefore we use some certain formalities, and make some petitions, and so we do make account to prevail with God; this is the common error of people: we are deceived in this, it is not every kind of prayer that will do it. An ordinary prayer would not have recovered *Hezekiah*, and restored him to health. It was the fault of *Gebazi* when he had got the staff, he thought to recover the child: but he wanted *Elisha's* spirit. A man may make a prayer to God, but when he wants the spirit of prayer, he cannot expect an answer: for the promise is not made to such. Therefore when we deliver this point to you, that prayer is an effectual means to prevail with God for any thing, you must understand that those conditions must accompany it that the Lord requires. And so much for this point, *be prayed to the Lord,*

Who spake unto him.

We must be very brief in this, because we hasten to the next verse. Two things we may observe out of these words. First, That

We ought to observe what answer the Lord gives to our prayers.

Obser:
We ought to
observe Gods
answer to our
prayers.

Simile,

You see the Holy Ghost notes it here, he prayed to the Lord, and the Lord gave him a good answer, he told him that the thing he desired should be done; I say we should learn when we seek to the Lord, to consider what answer we have from him. Otherwise we do as children that shoot arrows, and consider not where they light. When we send our prayers, and consider not what answer they have; it is an argument that we do it not in faith, we do it not diligently, but in a negligent manner. When a Fowler layeth baits and snares to catch birds, if he believe them to be effectual, he will be still looking to them, to see whether any thing be taken or no, to see what success

ceſſe he hath. When we come to call upon the Lord, we ſhould conſider whether our prayers prevail, what ſucceſſes they have. You ſee *Elias* when he prayed to the Lord, he ſent his ſervant to ſee what answer the Lord had given; and he ſent him ſeven times to ſee whether any cloud appeared: he was very diligent to conſider, whether the Lord gave him any answer to his prayers. Whenſoever therefore we call upon the Lord, we ſhould obſerve that.

For indeed in this our walking with God doth conſiſt: when we converſe with the Lord from day to day as we ought; It ſtands not in this onely, that we open our minds to him, and make our requests known to him; but that we ſhould conſider what the Lord doth unto us back again. If the Lord grant our requests, we ought to take notice of it, that we may praife him, and give him thanks. If he do not answer them, that we may conſider what the cauſe is. Many cauſes it may be there are why the Lord doth not hear. It may be thou doeſt not pray aright. It may be thou retainſt the love of ſome particular ſinne in thee. It may be God doth it for the tryal of thee. It is good for thee to obſerve. When any thing falls upon men amiſſe, and contrary to their expectation, or to their prayers, they are ready to attribute it to other cauſes: it is good rather to ſay that thou haſt prayed amiſſe, and that is the cauſe of it. When a man is diſtempered in his health, either he will ſay that he hath not taken phyſick, or elſe it was not phyſick ſit for him; it is ſtill forgotten whether he hath prayed to God, or whether he hath prayed amiſſe. In *James 4.* there the cauſe is given, you have either not prayed, or prayed amiſſe, you *Jam. 4.* ask and receive not, becauſe you ask amiſſe; therefore you do not obtain. It may be I ſay that that may be the cauſe why thy prayers are not heard, that thou prayeſt amiſſe.

Therefore you ſhould do in this caſe, as a fiſher-man doth that hath caſt a bait, and hath waited long, and nothing taken; he takes up the angle, and ſees whether or

Simile.

Prayers prevalency.

no the bait be well placed, and whether things be in the right order or no. When we see we do not obtain any thing at Gods hands by our prayers, that we have sought the Lord, and got no answer; let us look well to our prayers, and see whether there be not something amisse there.

Besides, it may be when thou prayest, thou art mistaken in the thing thou askest; it may be the thing thou desirest is not good for thee: for there are many cases wherein we seek to the Lord, wherein we are perswaded that if we had it, it would be good for us; but if it were granted it may be it would be our undoing. The Lord denies many things to a man in mercy, as he grants many things to men in judgement. It may be thy great advantage that though thou pray, and pray earnestly, yet thy requests are denied.

Again, it may be the Lord hath done the thing, but in another manner then thou expectest: many times the same thing is done, though not in the same fashion. A man desires money and riches, it may be the Lord denies him that, and gives him meat, and drink, and cloathing. A man desires his enemies may be at peace with him, God denies him this it may be, but he gives him a helmet to bear it off; and so for other things. I say it is to be considered that the Lord may do the same thing in another manner, though it be not in the same kind that we expect.

Besides, God may do it by another means then we look for. Commonly we pitch upon some means, which we think, if it fail, all is gone, but the Lord may go another way to work. I will instance no more in these things; for this is not the thing that I must stand upon. Onely I say that when we make our prayers to God, we must consider what answer we have of them. And this we should do upon this occasion of Thank(giving)*, when we have sought to the Lord in prayer, and fasting, as we have done, we are now to consider what answer the Lord hath

* After the
great plague.
1625.

hath given: he hath removed the judgement: we must set it down among the memorandums of his mercy, that he hath heard our prayers and healed our land. But I say, I must not stand upon this.

The second thing that is to be observed is this: *And the Lord spake to him.* Observe, that

When we pray to the Lord, he is exceeding ready to hear.

As we see he was ready hear to hear *Hezekiah*. And so *David*, and *Aza*, and *Jehoshaphat*, so he will do to us to the end of the world, when men seek to him. Onely, this must be considered, that the Lord hath an ear open to our prayer: but if it be no prayer, if it be but a lip-labour, if it want the conditions of prayer, the Lord rejects it. And this is not because he hearkens not to it, but because it is no prayer. Therefore make account when thou goest about to pray, that God doth encline his ear to hear, that is, he doth not onely hear the prayers of his servants but also of those that are carnal men, of those that are strangers, and that are without the covenant as yet. As you shall see, *2 Chron. 12.* It is said that *Rehoboam*, and the Princes humbled themselves, and sought to to the Lord, and *Rehoboam was not upright hearted*: yet because he and the Princes did humble themselves, the Lord did not destroy them but sent them deliverance. So did he to *Ahab*, he heard him. And so it may be the Lord hath done with us in removing this judgement, though it may be our prayers, and our humiliation, and fasting have been but overly, and perfunctory: yet it may be the Lord hath heard us: for he is ready to hear prayers. Although mens hearts be not humbled aright in their prayers, yet when men are humbled in any manner before him to shew that he is ready to hear prayers, he hears them.

And this is a thing that should wound our hearts, and break them more then any thing in the world to make us see that the Lord is patient, and long suffering: that though the humiliation of men be not sound, and according to what he expects, yet he is ready to remove the judgement.

Doct.

When we pray to God he is ready to hear.

2 Cor. 12.

Prayers prevalency.

And this use we should further make of it, that if the Lord hear when humiliation is not sound, what will he do when our prayers are fervent and sound, when our humiliation is perfect? This is a thing that we ought to take notice of that when the Lord is so ready to hear, we should be encouraged to pray, and to seek unto him. For when the Lord shall do as he hath done with us, when he shall stay the plague; when he shall say to it, as he doth to the raging sea, *thus far thou shalt go, and no further*, when we look upon this, and observe this dealing of the Lord, we should have a store-house of such experiments as these, that we may learn thereby to know the Lord, and to trust him; that we may be encouraged thereby to seek unto him: For when such actions as these are slighted, we take his name in vain, and the Lord will not hold us guiltless if we take his Name in vain: no more will he if we pass by these actions of his without taking notice. Therefore it is well that such a day as this is set apart, that we may remember it, and consider what answer the Lord gives our prayers, and acknowledge it: but I will not stand to enlarge this.

The next words are,

And he gave him a sign.

A sign asked
on a double
ground.

You know there is a double ground of asking a sign; One is when a man asks a sign, to tempt the Lord. As the *Jewes* asked a sign, not out of a desire to profit by it, but because they would see what the Lord would do: and this Christ denied them, this is a sinful asking of a sign. There is another asking of a sign, when it is to confirm our faith, when the intention is good, and the heart is upright. Thus *Hezekiah* asked a sign, and the Lord gave him a sign; hence observe, that

The Lord tenders a weak faith.

Obfer.
The Lord
tenders a
weak faith.

He will not quench the smoking flax, nor break the bruised reed: but he is ready to supply it, when it is but as a grain of mustard seed. When *Hezekiah* had not faith enough to believe what the Prophet had told him
from

from the mouth of the Lord, the Lord added a sign. But I come to the next words.

And Hezekiah did not render according to the mercies the Lord bestowed upon him.

Whence this is the observation I will deliver to you, that

When the Lord bestowes a mercy, he looks for praise and thankfulness, and that it should bear a proportion to the blessing received.

Dott.

The Lord looks for thankfulness answerable to his mercies.

For to the words are brought in, *Hezekiah* prayed and the Lord answered him, and gave him the thing he desired: but *Hezekiah* rendered not to the Lord according to the Mercies bestowed upon him, implying that the Lord looked for something at his hands, he expected that he should be thankful: *Hezekiah* was ready to glorifie himself, when the Ambassadors came from the King of *Babylon*, and he did not render according to the mercies received. This the Lord observed, and it is set down, noting that when the Lord bestowes a mercy, he looks that we should be thankful, and that our thankfulness should be according to the mercies. This is a point that needeth no proof, that the Lord looketh for thankfulness. Onely I will shew you why this is a thing that the Lord makes so great account of.

You must consider, that this duty of thankfulness of all other that we can offer to the Lord, it is the most free, it is the greatest testimony of sincerity and ingenuity in us, for when we pray to the Lord it may proceed out of self-love: but when we are thankful, that comes out of love to the Lord: prayer may tend to our own profit, but thankfulness tends to Gods Glory: therefore we should be the more abundant in this duty: because the nature of this duty is such as is more commendable, it is more free, it is a testimony of more sincerity and ingenuity in us. Besides it is a duty that stirs us up more to think well of the Lord and to speak well of him; for when we come to give thanks for mercies, it pitcheth our thoughts upon his goodness

Thankfulness a free duty.

ness, and upon the great works he hath done for us; and this causeth us to think better of the Lord, and makes us the more willing to obey him, and therefore it is an acceptable duty.

Psal. 33. 1.

Again it is a commendable thing, *Psal. 33. 1. Rejoyce ye righteous: for it is a comely thing to praise the Lord.* That is, it is a duty of that nature, that it is not onely comely at some times; as things are comely commonly with reference: for nothing in it self is comely but in reference to such and such things: but now thankfulness is of that nature that it is alway beautiful, and comely at all times; because it is simply so, and therefore it continues for ever. You know it is the commendation of love, that it shall continue when *prophecie*, and *faith*, and other *graces* shall faile: so it is the commendation of thankfulness that even in heaven it is comely; for there we shall praise the Lord for ever.

But now you must know that the Lord doth not onely look for thankfulness, but that we should render according to the mercies we have received: so that in our thankfulness there must be these four conditions.

4 Conditions
in thankfulness.

I.
It must be
done of necessity.

First, you must consider that when you come to give thanks for any mercy to the Lord; it is not such a free-will offering, as that you may chuse whether you will do it or no: but you must know that you are bound to it: therefore this word *yielding* here, it shewes that it was such a debt as *Hezekiah* did owe to the Lord. When you are to give thanks therefore, you must not go about this duty as if you might do it, or not do it, and it is no great matter: but that it is such a thing as the Lord requires. For when the Lord bestowes any mercy upon us, he keeps this property still in his own hands to have thanks rendered to him. Sutable praise, and thanksgiving is the rent and fine (as I may say) which the Lord would have us give him for all the things we enjoy. Now when we do not give him praise, we withhold that from him which is his due. As when a rent is due to a Land-lord, and is not paid him, you detain that from him which

is

is his right. And you see in this verse that when *Hezekiah* did not render according to the mercies received, wrath came upon him. When wrath shall come upon a man for neglecting of a duty, it is an argument, that it is not so free as that he might neglect it if he please; but that he must do it of necessity. This is the first thing that you are to consider that the Lord requires it exactly at your hands, it is a thing that you owe to the Lord.

Secondly, you must render according to the mercies received; that is, there must be a suitableness and proportion, between your thankfulness and the mercies bestowed. Wherein two things are to be observed. One is when you have many mercies you must be much in thankfulness, when all that you have are mercies, you must alway be giving thanks. You shall see it, *1 Thes. 5. In all things give thanks: for that is the will of God towards you*, that is, it is not enough to be thankful to God for some mercies, no nor for mercies in general, to say, *God be thanked for all his benefits*, and so to name them in the gross; but in all things give thanks; that is, for every particular thing, for every mercy received. And this is a special thing, and a thing that we are exceedingly apt to fail in, that we do not give thanks for all things. If we could come once to take notice, and to particularize the variety of mercies that we have received; they would be as so many sparks to kindle a flame of love, and to knit us to the Lord, when as it may be mercies in the general will not so much affect us. And besides when we give thanks so in the general onely, we are apt to forget them: but when we give thanks in particular for things, this quickens us, and keeps us near to the Lord. Therefore you must remember this, that in your giving thanks, you are to remember every thing in particular, to render to the Lord according to the mercies bestowed.

Again, Thirdly, according to the mercies received. This is another condition, that the extent of your thankfulness be according to the greatness of the mercies; of mercies.

For you shall observe in the Scriptures, that when blessings are there mentioned, the Lord sets an account upon the special benefits; when he names what he had done for his people, as his people of *Israel*, *I brought you out of Egypt, and delivered you from Pharaoh*, these, and these great mercies I wrought for you. The Lord looks for great thankfulness for great mercies. So when he speaks to *David* *I took thee from the Ewes with yong and gave thee the Kingdome, &c.* These great mercies. As you must be thankfull for all, so you must render according to the greatness of them. This mercy bestowed upon *Hezekiah* was a great mercy, and that he was not thankful for it accordingly, the Lord took it ill at his hands. Therefore that you may fulfil this condition, you ought to look back to the former passages of your lives, and consider what notable blessings you have received, what great deliverances. And still remember that as the mercies go beyond them which others have, so we must go beyond them in thanksgiving; for we ought to render to the Lord according to the mercies received.

4.
Presently:

Fourthly, This is also required, that it be presently done; but *Hezekiah* did not render according to the mercies received. It might have been said though *Hezekiah* had not yet done it, yet he might do it afterward; for the Ambassadors came to him immediately after his recovery: yet because he did not do it at that time, but deferred it, you see the Lord takes the deferring to do it for an omission of it. The Lord looked for this at his hands, that as he had received great mercies from him, so he should be careful to render thanks, and to render it presently. It is a sinne against God in a special manner, although we should perform a duty, yet to put it off and not perform it in due season. Every duty we perform ought to have right circumstances: the very deferring of our thankfulness is that which debaseth, and lesseneth it as well as the omission of it. *David* when he would shew himself thankful for the mercies he had received,

ceived, he would not go to bed, nor suffer his eyes to slumber, till he had found out a place for God. We should therefore take heed of delays in this kind.

When we go about any ill action indeed it is good to delay; but in the service of the Lord the more hast the better. In the service of the Devil, and sin, the more hast the worst speed. To use an argument from the greater to the less. As we see in *Abraham* there was two great commands that he had: the one was to put away *Ishmael*; The other to offer *Isaack*: The Text notes this that in both of them, he rose early, he did not defer it: For although they were duties very contrary to his flesh, as he was a man: yet because the Lord commanded it, he did them speedily. I say, if in these duties, (which were burdensome, and hard duties,) it is noted in the text that *Abraham* did them speedily: what ought we to do in the duty of thankfulness?

It was the commendation of *Abrahams* servant that he would not eat nor drink till he had done his Masters business, and declared his message. When we have business of the Lords to do, it is a sign of diligence to do it speedily. Why is that noted in the servant of *Abraham*? Is it not for our learning? These four things therefore are to be observed.

Now to apply this. If this be a thing that the Lord looks for at our hands, that we render according to the mercies received: Then let every one of us, consider whether we have answered this expectation of the Lord or no? Among men there is nothing so grievous as when their expectation is crossed. When a man expects a thing from his Wife, or his Friend or his Child, and receives not according to that expectation, there can be nothing more grievous. When we answer not the Lords expectation, it causeth his wrath to be kindled.

Now you shall find that in these cases, in case of great affliction, in case of great deliverance, in case of great means; in all these cases the Lord expects great thankfulness.

Use.

41

In what cases
God expects
extraordinary
thanks.

Prayers prevalency.

ness. When the Lord sendeth afflictions, and we do not make use of them, when we are not drawn in by them, when we are not wrought upon by them: This is a thing that provokes him to anger. You know what is said of *Abaz*, that when he was afflicted, he was worse, and worse. *This is King Abaz*, he rebelled yet more and more: A brand is set upon him. The Lord looked for fruit from the fig-tree, and when he found it not, he cursed it.

When the Lord shall send such a mercy as he hath now to us, to remove this visitation, be sure the Lord looks now for something more then ordinary at your hands. Consider therefore how you answer his expectation.

And if you say, every one of us hath not such interest in it: Those that have been in the danger, and been in the fire, and have escaped out of it, let them look to it. No, my brethren let us know that every one of us have an interest in it: for let me ask you, When the Lord sends a sickness, and it lights but upon one place of the Kingdome, yet the Lord is at controversie with the whole Nation, he is at war with the whole land. For the end of a plague is to discover the wrath of God, and that he is displeased with the whole people. Now consider with thy self when the Lord hath a controversie with the Land, who is he that should answer this? there is no action of a whole body so considered that can be expected, but every particular man, must take notice of it; and if every particular man why doth it not belong to thee as well as to another? The Lord looks for this at the hands of every man that he should consider his dealing in sending this sickness, and visitation, and that he should consider again his mercy, in removing it to humble himself under the one, and be thankful for the other.

And this thankfulness is to be inward, and in truth. I say this belongs to every one of us. And remember, that if we answer not his expectation, wrath will return upon us, as it is said it did upon *Hezekiah* as the text saith. I confess

fess we have cause to fear that the Lords expectation is not answered among us, that we have not profited by this judgement as we ought. Let us remember this, that if we have not, a worse thing will befall us. For it is a usual thing with the Lord to send diverse afflictions, to take away one to try us, and to make known his patience, and if we do not amend, then lesser wedges make way for greater, as it is *Levit. 26.* If ye return not I will send greater judgments, *I will plague you seven times more.* That in *Jer. 34.* is worthy our observation; when the Lord had sent *Nebuchadnezzar* to beleige *Jerusalem*; upon the Covenant that they made with the Lord though it were feigned, the Lord drew him back, and set them at liberty: but afterward, because they did not keep their promise, and observe the Covenant that they had made, the Lord sent him the second time, and destroyed them utterly.

Do we know what the Lord will do yet further? The Lord hath removed this sickness, but who knows whether he may not send a greater then this, if we do not render according to the mercies received? although the sickness be removed, yet be assured that there is wrath our, and it will seize upon us. Indeed it is possible to defer it, and to stay it, yet if we do not render to the Lord, if we do not humble our selves, we have cause to fear that there is not an end. In *2 Chron. 7. 14.* See what conditions the Lord requires when he will heale a land indeed, *If 2 Chron. 7. 14. my people humble themselves and pray, and seek my face, and turne from their evill wayes, then I will hear in heaven, &c.* Marke it. The Lord never heals a land to purpose, he never heals the wound to the bottom, but when their sins are healed and forgiven, when the disease is taken away: till men turne from their evill wayes, till they seek the Lords face, and his presence, till men be humbled aright, till they do thus, their healing is but a skinning of the wound, it will break out again.

Therefore we must not think that all is past because the Lord hath removed it for the present, he may send the

sword, and a greater plague, and therefore we are to consider this, and no man is to put it off. God observes how every man is affected with these works of his: he that doth not consider, but neglect it, he takes the name of God in vain. In a special manner I say the Lord observes this, how men behave themselves at such times, whether they do more for him then they were used to do. These great actions of the Lord, ought not to be passed by negligently, but he expects great answering of such great mercies.

Quest.
Wherein true
thankfulness
consists

Answ.
Psal. 107.

But you will say, wherein doth this rendering to the Lord according to the mercies received, consist? What is this thankfulness? I answer, as it is said of love, so it may be said of thankfulness, it must not be in word only, but in deed, and in truth. Not but that it must be in word, *Plat. 107.* It is required that we confesse the loving kindnesse of the Lord before men, we should be ready to speak of it, but that is not all, it must be indeed, and in truth. And that consists in two things.

One is that our hearts be affected with the mercies, and loving kindness of the Lord, that the heart be enlarged towards the Lord with love, and fear of his holy Name. For when a man doth kindness to another, that which winneth love is to consider the bountifulness of the mans disposition. When we observe the Lords patience and long-suffering this should teach us the knowledge of the Lord, and this should make us consider what a God he is, that so his mercies may cause us to love him, and that thereby our hearts may be enlarged towards him. So David in *Psal. 18.* *I love the Lord for he hath done thus and thus, &c.* This is to be thankful indeed when our hearts are affected towards God, when we think the better of the Lord: for therein Davids affections were right, that he was still speaking good of the Lord more and more, *he is worthy (saith he) to be praised.* So when we learn to trust the Lord: he hath done thus, and thus, therefore we will trust him. And when our hearts remember the Lord, when we think of him continually.

And

And *secondly*, as one part stands in this, in the affection of the heart : so likewise in our actions, then we are thankful to the Lord indeed, when we do something for him; when our thankfulness is not a thing consisting onely in fancy, and notion and imagination, but when it produceth action, and when we do the works of the Lord more abundantly. When a man will set his thoughts on work to study what he may do, or what he can do for the Lord. And when he shall do this, not onely for the reward to come; for that gives not a lustre to the action, but it proceeds from thankfulness indeed, when a man doth that which he doth, because the Lord hath done, thus and thus for him, therefore he will serve him. Herein our thankfulness is seen when we do something really, because it is for the Lord.

Saint Paul as he abounded in thankfulness, so he abounded in labour. *Jacob*, because the Lord had heard him, he would give him the Tenth of his goods, and the Lord should be his God. So when we have received special mercies, we should do some special thing for God, some extraordinary thing, to pray more, to be more frequent and fervent, to be at more cost for the Lord upon such occasions, to be more exact in reforming our lives, and more fearful of offending God.

In a word, as the Lord enlargeth himself in mercies to us, so our hearts should be enlarged to him to do as much as may be. And thus our thankfulness is exprest when we have opportunity; when ever men come in place, and occasions wherein they have opportunity to do service to God; now to venture more, to be more zealous for his sake, to be more solicitous, to do something, to be more intent for the glory of God; this is to be thankful according to the mercies received: a man must set his thoughts on work to do something extraordinary, when there is an extraordinary mercy bestowed.

To help us now to do this, is to remove that which hinders it. You shall see what hindered *Hezekiah*, His

heart

heart was lifted up : he did not render according to the mercies received from the Lord ; *for his heart was lifted up*. In this there are three things.

First, his heart was lifted up to other things to minde them, and it was not lift up to the Lord to think of him, and to serve him. So that there was forgetfulnesse in him; that is one thing intended, when a man shall lift up his heart to other things, to minde other things, to do other things his heart forgets the Lord. Therefore the Lord when he would have his mercies remembered, he appoints something to keep them in mind. He hath appoynted the Sacrament of the Lords Supper, *do this in remembrance of me*. The passeover was appoynted to be taught to their Children, that when they should ask them what they did meane by such a thing? they should tell them that the Lord had delivered them out of the land of *Egypt*. Forgetfulness is the cause of unthankfulness : therefore to remember the mercies of the Lord is one thing that helps us to be thankful, that is, to observe the passages of his providence towards us, and about us. Therefore we must exercise faith in his providence, that is, labour to see God through every mercy. Those that want this eye of faith it is impossible for them to be thankful. If we had the eye of faith the creatures would be as a glasse to help us to see God better. When *Esau* was kind to *Jacob*, he saw the face of God in *Esau*, *I have seen thy face as the face of God*, saith he, that is, he saw the face of God through *Esaus* face. It is not the creature, it is not thy friend that brings thee comfort. But as we say of a messenger that brings good tidings, it is not the messenger that comforts the heart, but the good tidings that he brings: this is to lift up the heart to the Lord, & the contrary is to lift up the heart to vanity.

Secondly, to lift up the heart, that is by reason of that strength, and those riches, by reason of that wealth and plenty which he had, his heart began to swell within him, he began to bear himself aloft too much upon it to think himself secure, this caused him to forget the mercies received.

ceived. Indeed there is a double exaltation of the mind. One is when a man lifts up his heart, because he hath the Lord to be his God: this is a holy magnanimity; this makes a man to keep on his course like a Lion; and in this we are all defective. But there is another lifting up, and height of the heart, when we think we are secure, by reason of that support that we have of the creature, and so we begin to settle upon our bottom, to rest on the creature, this was *Hezekiah's* fault. You shall see the same phrase used, 2 Chron. 26. 16. It is said there of *Vzziah*, that the Lord helped him till he was mighty; but when he was strong his heart was lifted up, he thought himself secure now: he thought he could do well without God, and so his heart was lifted up. So *Rehoboam* when the Kingdom was strengthened in his hand, he forsook the Law of the Lord, that was the lifting up of his heart.

The last is, when the heart is lifted up with a carnal rejoycing. You shall see this in the text in *Hezekiah*, when the Ambassadors came to him he was glad of them, there was a false joy. Outward blessings, the more they have of our love the less God hath of our thankfulness. Indeed there is a spiritual joy, and the more of that the more thankfulness: but in *Hezekiah* it was a carnal joy, a secure rejoycing in the outward things that God had bestowed upon him, and that made him to forget his thankfulness. There is a joy that the Lord calls for in his people, Deut. 26. 11, 12. he requires this, that they should rejoyce in any case; because they should be thankful, therefore they are put together often in the Psalm, as Psal. 33. and Psal. 107. rejoyce in the Lord and be thankful: but when the joy is carnal; when we rejoyce immediately in the very creature, this is that which hinders our thankfulness.

Exaltation of
the mind double.

2 Chron. 26.

16.

Deut. 26. 11.

12.

Psal. 33.

Psal. 107.



FREE GRACE MAGNIFIED.

REVEL. 22. 17.

*Let him that is a thirst come, and who-
soever will let him take of the wa-
ters of life freely.*



Or to stand to open the words, we may ob-
serve in them five parts.

First, an offer to all men.

Secondly, that God calleth and inviteth
us to come.

Thirdly, that whosoever will come must thirst.

Fourthly, that if they so come they shall take of the wa-
ter of life.

Fifthly, and that freely.

I purpose at this time to speak of the *second*, viz. That
God inviteth man to come.

H h h 2

The

" The point wee will deliver is not a point of controversy, which we rather decline, but a point of singular and great comfort, and that is that glorious Gospel which Paul did so much magnifie, that myſtery the Angels did ſo much labour to prie into, that ſecret that was ſo much kept from the Jewes, and revealed in due time to the Gentiles, and that is the offer of Chriſt to all men in the world, that would take him without all exceptions of perſons or ſins, God doth not onely or meerly offer Chriſt, but he ſendeth out his Miniſters and Ambaſſadours, beſeeching us to be reconciled, he doth not onely tell us that there is a Marriage of his Son, and that whoſoever will come may come, but he ſendeth Meſſengers to beſeech, and to uſe an holy violence and earneſt perſwaſion; yea, and not onely thus, but he commandeth men and chargeth them upon their allegiance to come, *this is his commandment ſaith the Apoſtle that ye believe on him whom he hath ſent*, yea he chargeth us upon death and damnation to come, *If you believe you ſhall be ſaved, If you believe not you ſhall not be damned.*

Reaſ. 1.

The *firſt* reaſon of this is, becauſe God would not have the death of his Son to be of none effect, he would not have the blood of his Son ſpilt in vain, and therefore he doth not make a bare offer of Chriſt, but he beſeecheth and compelleth men to come and believe on him: Saint Paul uſeth the ſame reaſon why he would not preach with eloquent words, becauſe then he ſhould convert none to Chriſt, and if none be converted to Chriſt, *the death of Chriſt would be in vain and of none effect*, ſo ſay I, if God did not ſend out his Meſſengers to beſeech and perſwade and command men to believe, the death of Chriſt would be in vain.

Reaſ. 2.

The *ſecond* reaſon is to ſhew forth the riches of Gods mercy and the abundance of his love to mankind, the ſame motives he had to give Chriſt, the ſame motives he hath

hath to entreat men to believe, and this is his love, and this he sheweth to the elect, that they might know the greatness and largeness of his love to them; and to the wicked, that the glory of his justice might appear in their damnation, when they shall see that they have displeased and despised so gracious an offer.

The third reason is, because it is acceptable to God that the Gospel should be obeyed, that is, that men should believe that they might live and not dye; and therefore he saith he desireth not the death of a sinner, and so are many speeches scattered in the Scripture, *Ob that my people would hearken, why will ye die O ye house of Israel* these and many more sheweth that it is a thing very pleasing to God that, men should not perish, but that they come in and believe, and live for ever.

Reas. 3.

But here may objections arise, for when you hear that it is a thing pleasing to God that all men should believe, here it may be objected. How can these two stand together, that God desires that men should believe and live, and he it is that must give them ability to believe, and yet doth not, he hath it in his power to make them to believe, and yet will not, notwithstanding he expresterh in the fore-named places of scripture such an earnest desire to have men live and not die.

Object.

To this I answer, that the scope of all places in scripture is, to shew that if men will come in, there shall be no impedient upon Gods part, and they shew that he is full of mercy and compassion, the fault shall be in their own stubbornness and contempt, and these declare that it is more acceptable to God to save them, then to condemn them, and that he is full of mercy and ready to forgive, that he hath such a disposition as was in the father of the Prodigal. This I say is the main scope of those and such like places of Scripture. But there is a double consideration of the will of God, it is either simply considered, and so to believe and repent and obey, all these are pleasing to

Ans.

him, for it cannot be but when any object is put into the will of any, it it be suitable and agreeable to the will, it must needs be well-pleasing to it, and therefore God being Holy and pure must needs be delighted in the faith and repentance and obedience of his creature, but then there is a *secret* will of God, by which he dispenseth to man an ability to believe, and this he giveth to some and not to others, for reasons best known to himself, and in this consideration all those places of Scripture are to be taken and considered, that *he will have mercy on whom he will, and whom he will he hardeneth*, and that *it is not in him that runneth, but in God that sheweth mercy*; so that according to the first consideration we must understand that it is acceptable to God to have men to believe.

Object. 2. It may be objected, is it possible that the same will should be carried upon the same object in different respects, as if God should will the damnation and Salvation of *Judas* both at one time?

Ans. To this I answer, that it is most possible for a man to will and nill one and the same thing upon the same object if it be in different respects; as for example, a man may will his friends departure from him, and yet not will it, he wills his departure out of a desire he hath of his friends good, and yet will it not out of a love he hath of his friends company, and so God here he willeth that all men should be saved, and therefore he beseecheth men to believe, because it is agreeing to him, and it is so, neither can it be otherwise because of the conformity the thing it self hath with his will; yet he will not use all means to bring this to pass, A father will not have his son drunk, if he will tie him up in a chamber he will not be drunk, yet he will not take such a course, though he hath a will his son should not be drunk, so God though he do will that men should believe and repent and be saved, yet he will not be said to use all means for the effecting of it in all men, because he will glorifie his justice as well his as mercy.

It may be here objected that when God offereth Christ to all, and beseecheth them and perswadeth them, and commandeth men to come in and believe, and yet knoweth before hand that man of himself hath no ability to believe, It may seem that God hath some collusion and deceit in this, in that notwithstanding he knoweth men cannot believe of themselves, yet he offereth Christ and perswadeth and commandeth men to lay hold on him by faith.

Objection 2.

To this I answer first, that God may seriously offer and give a thing, and yet know aforehand that the party to whom it is offered will not receive it out of the stubbornness and refractoriness of his own will. A Prince may offer and give a pardon to a Rebel, and yet know aforehand that the Rebel to whom it is offered, out of pride and contempt will not receive it; so I say when God offereth Christ, he offereth him in good earnest, here is no deceit, what he promiseth he will perform, he offereth him to the reprobate, to this I will adde two similitudes, The one by St. Ambrose on those words *The Sunne shineth upon the just and unjust*, now (saith he) if any but of neglect or carelesness of it hides himself in a place to keep the Sun off from him, the fault is not in the Sun but in him. And another useth this similitude; the death of Christ is like a medicine, that hath efficacy enough to heal all mankind, if they will apply it, now if men will not take it, and receive it, it is not out of a defect in the thing it self, but out of the contempt and stubbornness of their own will.

Objection 4.

It may be further objected here, God doth Command and beseech men to believe and to be saved, (which seemeth to be an unreasonable thing) when as it is impossible for them to do so of themselves; as if a man should beseech & command a man to escape out of prison, when he is intralled and bound with chaines, or for a man to command or intreat a man to come out of a Well when it is so deep that he cannot.

To this I answer first, that there is an end in speaking

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to a man in spiritual bonds, to desire and command him to escape, for the very words do put life into such a man, such is the word we preach, it hath power going along with it to put life into those that hear it, as Christ when he spake to the sick man to arise, it was to some purpose, such I say is the word we do preach.

Secondly, I answer that these similitudes hold not, because it is very difficult to exhort and command a man to do a thing when there is an extream impediment, as it is with a man in a Well and in Prison. But that is not the case here, for if a man hath but the will to come to Christ, there is no external impediment, and therefore if we exhort and command men to come to Christ, and they come not, we cannot onely say that they cannot come, but rather that they will not come; here then is reason enough for our exhortations in this kind.

Object. 5.

It may be objected that men cannot will to come, there is an impossibility, though no external impediment, because they cannot will.

Answer.

To this I answer *first*, that it is false that men cannot will, in two cases indeed it is true, either when the thing is not revealed to a man, in such a case it may be truly said that a man cannot will, because the thing is not made known to him, and therefore those that never heard of Christ can not will Christ, and therefore they shall not be condemned for not receiving of Christ.

Secondly, If the thing be revealed to a man, yet if it be revealed as a thing impossible, in this case also a man cannot will, it is against the order of nature for a man to will that which he conceiveth to be impossible to be attained, for he must look upon it as a thing possible to be had afore it can be said that he can will it. But Christ is revealed to men in the Church, and so propounded not as a thing impossible, but as a thing possible; now it cannot be said onely that they cannot will, but that they will not will, and therefore when as men complain, that it is impossible to will, here is the glory of Gods justice made manifest,

manifest, because there is a freedom in the manner of refusing, they might have had Christ if they would.

It is objected that the Covenant that is made by God, seemeth to be made with the elect onely, and therefore the condition belongeth onely to them, how can Christ belong to all, seeing the exhortation and commandment must not exceed the Covenant, for the benefit is propounded to the Elect, and the condition to be required of none but of such as are within the covenant.

Object. 6.

To this I answer, that there is a Covenant of grace, and that is double, either a general covenant propounded without exception, *Let whosoever will come and believe in Christ he shall be saved*, here is none excluded, and that none are excluded out of this general covenant this reason will shew. Baptism the seal of the Covenant is to be administered to all within the Church, to Infants though afterwards they do not actually and visibly believe. Now God would not appoint that the seal of the Covenant should be given to those to whom it doth not generally belong. But secondly, there is another Covenant of grace which belongeth peculiarly to the elect, for in this God doth not onely promise to give salvation, if men believe, but he promiseth to give them ability to believe, as may be seen, *Jer. 31. 33. Ezekiel 36.* In the first place God promiseth that he will put his law in their inward parts, and that they shall not teach any more every man his neighbour, but they shall all know me from the least to the greatest, and to the like in other places, where God promiseth the thing, and ability of performing of it, which belongeth onely to the Elect, But the other general Covenant belongeth to all without exception.

Answ.

Jer. 31. 33.
Ezekiel 36.

Lastly it is here objected, that the prayer which Christ made before his death, was but onely for some *I pray not for the world but for those that thou hast given me out of the world*, and therefore the death of Christ belongeth to such onely as he made intercession for.

Object. 7.

To this I answer, that the intercession and prayer of

Answ.

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Christ doth not fall upon his death, to make that belong to some and not to others, for that is not mentioned in the intercession, but the prayer falleth upon the persons to whom his death is effectual, and therefore he prayeth that some may have ability to come (that they may believe and be saved) though others have not. I pray for them, I pray not for the rest that belong not to my election; Therefore where you finde any other intercession of Christ in any other place, you must understand, that it falleth not on the act of his redemption, but on such to whom his death is made effectual, for Christ is made the second Adam, and by his death he hath set open the gates of heaven to all that believe, but to some he giveth ability to come, and to others he denieth it.

So much for the clearing of this point; the use of it followeth.

Use I.

And first, if Christ be offered to all freely without exception, and also seeing God hath commanded, and beseech men to come and receive him; then let us take good heed of refusing of it, for if there be no greater mercy then the offer of Christ, so then there is no greater curse followeth, then if it be refused. For the clearing of this point we are to know that we are all by nature enemies to God, and this enmity we encrease by our personal rebellions, and so we are become liable to the curse, man now being in this condition, God sendeth forth his messengers to beseech men to be reconciled, assuring them that the pardon is general, no matter what they are or have been, but if they thirst after Christ he is for them; but indeed you must take whole Christ, as well as Priest or Prophet, as a King to rule over all your affections; hereupon some take him and others will not, they think the condition too hard, and therefore they will not forgo their profits and pleasures, and their liberties falsely so called, and therefore notwithstanding this year of Jubile, they love their old master still, that is the lust that they serve, and they would rather be bored in the ear to serve them perpetually,

perpetually, they love the flesh-pots of Egypt, and loathe this spiritual *Manna*, notwithstanding it is the most precious and excellent that ever was offered to mankind. Now this I say of all the sins that can be committed, Original sins, All our personal rebellions provoke not God so much to anger, as the rejection of his Son, for this contempt of the Gospel, we know how angry God was with those that refused to come to the Marriage of his Son, they had in many things carried themselves stubbornly against God aforetime, yet God was never so angry as now, he was now angry to the death. A resemblance of this we have in the *Jewes* before they entered into the land of *Canaan*, when they refused the offer that God made to them, nothing angered God so much as this, they had committed grosse idolatry, and many great rebellions, yet the refusing of Gods mercies in offering them that good land provoked God more to wrath then all the rest, and now he swears in his wrath that they should not enter into his rest, and so cut them off, but *Caleb* and *Joshua*, and God was angry afterwards with them many times, yet his wrath came not upon them to the uttermost till they had refused Christ, because the Gospel was preached so freely, and Christ offered unto them, and they refused it, therefore the wrath of God came upon them, as it is to be seen at this day. This is a point that we had need to put you in mind of, because many when they look back upon their former wayes and see what they have done, consider not what they do when they do refuse *Christ Jesus*, and the pardon that hath been offered, how they have taken the grace of God in vain, whereas I assure you, whatsoever your sins be, sins often committed against conscience and knowledge, which are the circumstances that aggravateth sin, they are nothing to the refusing of the pardon offered in Christ. To this end consider, that when Christ is offered, it is not such an offer as when a man offereth a thing, if it be not taken the party offering looseth nothing, but it is such an offer as when the

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thing offered is spilt and lost, if it be not received and taken, not as when a man inviteth another to a feast and he cannot come, the master is at no charge, but when the promise is made, and the dinner prepared, and then the guests not to come, it is loss, so it is in this offer of Christ, all is ready Christ is slain, and his blood is poured out, if you do not come and take it, you put away from you the blood of Christ, and so in as much as in you lieth you make the death of Christ of none effect, and so by consequence you shall be guilty of the blood of Christ, and

1 Pet. 1. 19. therefore the Apostle saith, 1 Pet. 1. 19. *You are not redeemed with silver and gold but with the precious blood of Christ.*

First, If you had put God to the losse of silver and gold and precious stones it had been no great losse, but you have put him to the losse of Christ and his blood, so that whosoever refuseth Christ is guilty of the spilling of his most precious blood.

Secondly, consider that the Gospel which you refuse aggravateth the sin, for the Gospel disobeyed hath much more terrour then the Law disobeyed, and therefore the Apostle in, Heb. 2. verse 2. reasoneth to this purpose, for saith he, *If the Law that was given by Angels, was stedfast, and every transgression received a due reward, how shall we escape if we neglect so great salvation, which was manifested to us by his Son, and so Chap. 10. If the Law that was given by Moses, if he that disobeyeth that Law should die, how much more shall he be worthy of punishment that trampleth underfoot the blood of Christ.* First, It is the refusing of Christs most precious blood, therefore I say in these respects, the Gospel hath more terrour in it then the Law disobeyed; For the clearer understanding of this, you are to know that the Gospel hath two parts. Not onely if you believe you shall be saved, but also if you believe not you shall be damned, which sheweth that the Gospel broken is more terrible then the Law, and therefore John Baptist the first preacher of the Gospel came with more terrour and severity

severity then the Prophets did, he came in a course habit, and severe in his doctrine, and therefore when he came to preach the Gospel, he saith, *Now is the axe laid to the root of the tree, and those that are found chaffe shall be cast into the fire, and what was the reason, because the Gospel was preached, therefore if it be refused, and this pardon rejected, God will now sooner lay the axe to the root, then aforesaid, and so indeed they found it by experience afterwards, for if we observe the Scripture from the time that the Jews became a Nation, for all their transgressions he gave them not a full bill of divorcement, till Christ was preached unto them, and they refused to receive him, then those natural branches were broken off and the wild Olive ingrafted in, till that time I say the Jewes were not rejected; by this therefore we may see the danger of refusing the Gospel, God had endured their provocations, yet now for their refusing of Christ he cut them off, and so he will do to every particular person, for there is no Law that can be preached that is so dangerously refused as the Gospel, and therefore we shall see the Carriage that is appointed to the seventy Disciples which he sent forth to preach the Gospel, that when they offered Christ, and the Kingdom of Heaven, and remission of sins, if they will receive the mercy offered so it is, they shall be saved, but if not, Tell them the Kingdom of God is come near them indeed, but seeing they have refused it, shake off the dust of your feet against that City, and here you may see what terroure there is in the Gospel, if they would receive it, well and good, if not, shake off the dust of your feet against them, and further consider that nothing but their refusing the land of Canaan made God swear in his wrath that they should not enter into his rest, God can bear with other sins, but this is a sin that provoketh God to anger more then the rest.*

For the better understanding hereof we will compare the Law and the Gospel together; you shall find these differences between them.

First, the condition of the Law is, do this and live.

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The condition of the gospel is, *Believe and live*. The condition of the law is much more difficult, the condition of the Gospel is more easie, and therefore the sin committed against the Law is less hainous then the sin against the Gospel.

Secondly, the command in the Law cost God nothing but his word, but the command in the Gospel cost him the Death of his Son.

Thirdly, when we broke the Law we did it in the loins of Adam, with whom we accompanied our voices and consent, but when we reject the Gospel we do it in our own persons.

Fourthly, when the Law was broken there was but one breach to God, but in rejecting of the Gospel there is a double Law transgressed, for when we had cast our selves into a desperate condition with Adam, God offered us an help and means of recovery, now the refusing of this makes sin the greater, by how much the more the mercy is the greater, with the Angels Gods intent was to exercise onely a single mercy, and therefore a peremptory command was given them; *If you will obey you shall live*. But now this was not onely offered to mankind, but a second mercy was also offered a greater then ever was offered to the Angels, now God offereth thee a board to swim upon, after ship-rack; to the Angels God would show but one kind of mercy, to mankind a double mercy, a sparing mercy, a merciful mercy, and to a severer kind of justice upon the refusal of it; and therefore the reprobates that live in the Church shall exceed the Devils in Hell in judgement, because they have had more mercy tendred to them then ever the Devils had, and therefore in this respect God will exercise on them a more severe kind of justice. Let all these things teach you how dangerous it is to disobey the Gospel and to refuse Christ:

Thirdly, you are to consider that Christ who is offered unto you is the Chiefest of all Gods works, the utmost end

end that God propounded to himself in making of mankind, it is he that is the top of his fathers glory, in whom the glory of God most shineth; therefore be assured God will not lose his chiefest glory, he will not lose one jot of his glory, much lesse the principal part of it, and therefore he that refuseth Christ, contemneth the chiefest of Gods works, and layeth the chiefest of his glory in the dust, and therefore God will not suffer that to be done without great judgement.

Whatsoever God is known by, that is his Name, whatsoever he makes himself more known by that is his special Name, and his Name he will not suffer to be taken in vain, and therefore he saith, *he will not hold him guiltless that taketh his Name in vain*, and certainly this will bring the heaviest condemnation, the offer of Christ being the greatest mercy that was ever shewed to any creature either in Heaven or in earth, and therefore the refusing of this mercy must needs produce the greatest judgement; and for this *Capernaum* though exalted to Heaven, was cast down to Hell, if it had had no more means then *Tyre* and *Zidon* their condemnation should have been no more, but the means were greater, because the Gospel was more plentifully preached to them, and therefore seeing by this means they were lifted up to Heaven, their condemnation should be the greater; and this is Gods manner of proceeding in all his wayes, when he first created *Adam*, had he no more then created him, his sin in transgressing the Law had not been so much, but because he gave him a possibility of living for ever, therefore he was condemned to die for ever, because he rejected the mercy offered; If we had been guilty of *Adams* sin onely, we should have had the judgement that *Adam* had upon breach of the condition. But we are offered Christ, and to be heirs of Heaven upon condition of obedience to the Law of faith, answerable therefore to the greatness of this mercy shall be the greatness of this condemnation if we refuse it.

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Let all these things stir us up most affectionately to embrace Christ, and consider what an injury and offence it is against God to refuse Christ. Remember those compassionate tearmes that he useth; *Come unto me, And why will ye dye O house of Israel? And I delight not in the death of a sinner,* and many such like places, take heed of refusing when God offereth his Sonne, rather kisse the Sonne lest he be angry and ye perish, and remember not onely to take him, but take him in time, now God calleth upon you, and if you will not hear, beware lest when you call he will not hear, when the day of sickness and extremity commeth, then you will finde that Christ is Christ indeed, and that faith is faith indeed, and that the feet of the messenger are beautiful, but then you shall not see them, for this is Gods judgement, if they will not receive it in time of peace, he either offereth it no more, or else giveth them no hearts to receive it, therefore defer not the taking of his offer, take heed lest God swear in his wrath you shall not enter into his rest, if you refuse this excellent gift, Remember that though it be true, that the whole time of this life be a time of grace, yet there is an opportunity in which God offereth grace, and after that offer, it is no more; And therefore he would offer Jerusalem no more peace, because she knew not the time of her visitation, and afterwards God either offered her none at all, or gave her not an heart to take it.

Use 2.

Question.

If God beseech and intreat men to believe, then it followeth that faith is a thing very pleasing and acceptable to God; if you therefore make the Querie of the Jews, *What shall we do to work the workes of God?* I answer with Christ, *believe on him whom he hath sent,* So also if you ask what is the great Commandement? I answer, that you believe in the onely begotten Sonne of God, you can do nothing so acceptable to God as to believe on his Sonne, for faith is the very life of a Christian, that which distinguisheth him from all other men. But what is this faith? It is not a small matter to believe (as our adversaries as-
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affirm) which riseth out of the mistaking of the nature of faith, for it is not onely to give assent unto a proposition that it is true, but this justifying faith *taketh* and *layeth* hold on Christ, now in taking there are two things to be understood.

First, You must let go all that is in your hands before.

Secondly, You must lay hold on the thing offered, so in faith, *first*, there is an emptying quality whereby a man is made empty of all that is in himself, he must forgo father and mother, and pleasures and profits, and all to receive Christ: *Secondly*, there is an apprehending quality to lay hold on Christ, a forsaking of any thing that is precious, and a receiving of him, and a resting on him with a purpose to serve him onely with a perfect heart, and a willing mind, it is true, there is much excellency and necessity in works; but faith is the well-head from whence all the streams of good works arise; And therefore faith exceedeth them, as much as the cause doth the effect, for faith is the spring of good works, the more faith the more works, where there is more oyl, there is the greater flame; faith then being the cause of works, it must needs follow, that the stream cannot rise higher then the fountain.

Again, all the good works that we do, give not so much glory to God as faith; now nothing is so dear unto God as his glory; and therefore faith is most acceptable to God, and therefore it is said, *Abraham believed and gave glory to God*, first by his believing him to be such a God as he professed himself to be; and so that which makes him evident to all the world, to be a God most merciful is, the receiving of Christ by faith: Further in this doth the true worship of God principally consist, now God delighteth in his worship, and the worship of God consisteth not onely in the bowing of the knee, but it mainly consisteth in the inward perswasion

of the heart, when a man is perswaded that God is a most holy, a most wise, just and merciful God, and out of this he worshipping and obeyeth him, and this is an act of faith; Remember therefore that faith is that which God doth principally call for, and therefore faith goeth far before works, in as much as *without faith it is impossible to please God*, Let us therefore be exhorted to labour to believe, seeing it is a thing so acceptable to God, and that this exhortation be not in vain, it is needful for men to know whether they believe or no, to this end therefore I will give you two or three signes of faith.

First if you would know whether you truly believe, whether you are within the number of those that are within the compasse of regeneration, consider whether you be soundly humbled, for that is a preparation that goeth before faith, and without which no man is made ever partaker of Christ, for the direction of Christ is made to those that mourn in Zion, not that it is simply necessary to salvation, but because without this no man cometh to Christ, I denie not but God is able to send Lightning without thunder, hee might have preached the Gospel to Adam without the Law, but his will was not so, he first convinceth Adam of his sin, and then preacheth the Gospel, first he made a preparation by fire and an earthquake before he came in the soft and still voice; so God humbleth a man before he worketh by faith to lay hold on Christ.

The murderer will not seek to the City of refuge, before the revenger of blood follow him, and this must not be done slightly, but your conscience must be awakened to apprehend sin fully, and this prepareth you for Christ, for in these three things stands the sound conversion of a sinner to God: *first*, humiliation, *secondly*, the taking of Christ as the chiefest good, *thirdly*, when you will not forsake for him any worldly thing. And these three things follow one another, for if sin be the chiefest sorrow, Christ must needs be the chiefest joy, & if we once have Christ we can

can never forgo him; those therefore that are not soundly humbled have cause to fear that they have no part in Christ. *Secondly*, Consider whether you live in Christ or no, for if you live not in him you have not received him, for who taketh Christ is engrafted into him as into a living stock; if you would therefore know whether you have taken Christ in good earnest or no (for many think they have Christ when they have him not:) I ask you this question, do you grow in Christ, and wax green in Christ, are you changed into the same nature with him? If you find these things, it is a sure sign you have taken Christ, but if you find not this new life in you, it is a sign you never received him, and this is not a light change, but a great and manifest change, as apparent as the difference is betwixt a dead man and a living man, because when a man takes the Son he hath the spirit of the Son within him, and if he hath the spirit he hath the disposition of the Son, the same life that the Son hath; for the spirit is to the soul, as the soul is to the body, and therefore if you find no life, it is a sign you have no part in Christ.

Lastly, Consider whether you be broken off from the old stock upon which you did grow, from whence you did take sap and bring forth fruit: those therefore deceive themselves that think they can take Christ and yet follow their pleasures, and covetousness, this crosseth their mixtures, and I assure you they make the way too broad; for whosoever will receive Christ must part with all things else, though they be never so dear to him.